

**KASHMIR SERIES OF TEXTS
AND STUDIES**

42 No. XLII

—0—
THE

SPANDAKARIKAS

OF

VASUGUPTA

WITH THE NIRNAYA

BY

KSEMARAJA

EDITED

**WITH PREFACE, INTRODUCTION
AND ENGLISH TRANSLATION**

BY

**PANDIT MADHUSUDAN KAUL, BHASTRI, M. A., M. O. L.,
M. R. A. S.,**

**SUPERINTENDENT OF THE RESEARCH DEPARTMENT,
JAMMU AND KASHMIR STATE,
SRINAGAR.**

**PUBLISHED UNDER THE AUTHORITY
OF THE GOVERNMENT
OF HIS HIGHNESS LIEUT.-GENERAL MAHARAJA
SIR PRATAP SINGH SAHIB BAHADUR,
G. C. B. I., G. C. I. E., G. B. E., LL. D.,
MAHARAJA OF JAMMU AND KASHMIR STATE.**



SRINAGAR

**PRINTED AT THE KASHMIR PRATAP BUDHAN PRESS.
1925**

(All rights reserved).

श्रीसोमानन्दनाथप्रभृतिगुरुवरादिष्टसंज्ञीतिमार्गो
लब्ध्वा यत्रैव सम्यक्पटिमनि घटनामीश्वराद्वैतवादः ।
करमीरेभ्यः प्रसृत्य प्रकटपरिमलो रज्जयन्सर्वदेरयान्
देशेऽन्यस्मिन्नदृष्टो घुमृणविसरवत्सर्वबन्धत्वमाप ॥ १ ॥
तरत तरसा संसारान्धि विधत्त परे पदे
पदमविचलं नित्यालोकप्रमोदसुनिर्भरे ।
विमृशत शिवादिष्टाद्वैतावनोपसुधारसं
प्रसन्नविलसत्सद्युक्त्यान्तःसमुत्सवदायिनम् ॥ २ ॥

ॐ
कार्मीरसंस्कृतग्रन्थावलिः ।

—ॐॐॐॐॐॐॐॐ—

ग्रन्थाङ्कः ४२

स्पन्दकारिकाः

चेमराजकृतनिर्णयोपेताः ।

श्रीभारतधर्ममार्तण्ड-करमीरमहाराज-

श्रीप्रतापसिंहवरप्रतिष्ठापिते

प्रलविद्याप्रकाश(रिसर्च)कार्यालये

तदध्यक्ष-पण्डित-मधुसूदन कौल-शास्त्रिणा

शिक्षकायांखयस्थपण्डितसहायेन

संग्रह, संशोधनाद्वयभाषानुवादादिसंस्करणोत्तरं

पाश्चात्यविद्वत्परिषत्संमताधुनिकमुद्रणमहोदयराष्ट्रपुष्पासंस्कारैः परिष्कृतं

श्रीनगरे

“कार्मीर प्रताप स्टीम प्रेस” मुद्रणालये मुद्रापथिका प्रकाश्यं जाताः ।



संवत् १९८१

मैसूरम् १९२५

कार्मीर-श्रीनगर

[अस्य ग्रन्थस्य सर्वे प्रकाशन-मुद्रापनाधिकाराः श्रीमहाराजवत्सैः
स्वायत्तीकृताः सन्ति]

(All rights reserved.)

Printed by P. Vishi Nath & Sons, Photographers and Proprietors
of 'Kashmir Pratap Steam Press' Srinagar

and Published by

The Research Department, Jammu & Kashmir State,
Srinagar.

PREFATORY

The present edition of the Spandakarikas with the Nirṇaya of Kṣhemarāja is based on the collation of the following manuscripts:-

A.—Belonging to this office Library. Contains 87 leaves written in exquisite Sarada characters. Each page of it contains 16 lines. It is a transcript of some old manuscript, written on new Kashmiri paper and is on the whole incorrect.

B.—Belongs to Pandit Rajanaka Mahesvara of this Department. Consists of 40 leaves, is written in Sarada characters on new Kashmiri paper about fifty years old and is generally correct. Unfortunately, it runs only up to the 25th Karika. Despite this defect, it has proved a valuable guide in the preparation of the present edition.

C.—A transcript kindly got prepared, at the request of the Research Department, by the Curator, Government Oriental Manuscripts Library, Egmore, Madras, of about 54 pages, without beginning and wanting in the commentary on the 18th stanza of the 3rd chapter.

I have here to express my thanks to the Curator, Government Oriental Manuscripts Library, Madras, through whose kindness I

secured a copy of the complete work in his possession, and to Pandit Mahevar Razdan, Pandit of my office, as also to those of my subordinates who helped me every now and then with their suggestions in preparing the present volume of the Kashmir Sanskrit Series.

Srinagar, Kashmir. }
6 January, 1925. }

Madhusudan Kaul.

INTRODUCTION.

Ever since the beginning of the Christian era until, more or less definitely, the close of the seventh century, the valley of Kashmir remained in close contact with the Buddhists. They carried on their proselytising propaganda successfully and the whole of Kashmir came under their sway.

Teachers like Dignaga and Dharmakirti appealed most to the minds of the people and consequently the belief of the populace in the tenets of the Shaivaism received a great shock. The voice of the Shaivaistic teachers of this period was feeble in comparison with that of the Buddhists. The former busied themselves with the work of giving the colouring of the Dualistic Shaivaism to the extant Shaivagamas. The present Idealistic monism was unknown or less heard and spoken of. It was in the 8th century that Vasugupta was born and studied the Shaivagamas from the standpoint of the Idealistic Monism. The power of argumenting was so strong in the Buddhist philosophers that even he felt in a fix to meet them and come out triumphant in creedal controversies.

Some of the Buddhist teachers, headed by Nagabodhi, engaged him in a wordy warfare of discussions. When all his intellectual resources failed him to gain victory over

4

them, he tried to seek divine help and implored the favour of Shiva. To him, 'He appeared in a dream and instructed him to repair to the Mahadeva mountain, where he could find the Shivasutras engraved on the rock. Thus receiving the holy command, Vasugupta hurried to the spot and great was his joy when he found them there. The Sutras were copied and published by him.

The Spanda system owes its origin to them and concerns itself with their elucidation and popularisation. The Spandakarikas, which have already been presented to the public in the recensions of Ramakantha and Utpala Bhatta, form a detailed commentary on the Shivasutras. On this point, all Shaivaistic writers are agreed. It is only the authorship of the Karikas that has practically remained and will remain a matter of dispute.

Utpala Bhatta the author of the Spandapradipika, a commentary on the Spandakarikas, together with a host of other Spanda students endorses the view that they are the work and production of Kallata, the chief disciple of Vasugupta. The fiftythird stanza in the Spandapradipika reads as follows:—

वसुगुप्तदवाप्येवं गुरोस्तत्वापेक्षितः ।
रहस्यं श्लोकनामासं सम्पद्य श्रीशङ्करः ॥

"Kallata Bhatta rightly verified the secret doctrine after he received it from his teacher Vasugupta who had discerned the real being."

It may be borne in mind in this connection that the stanza is not found in the recensions of Hamakantha and Kahemaraja.

Kahemaraja upholds the view that they were written by Vasugupta himself. What lends weight to his assumption is the presence of the following stanza in his recension of the Spandakarika:—

कव्यान्वयमेतद्वान्वयं इवगुह्यतुल्यनिहिते ।

वसुगुप्तवचिवाच हि भवति सदा सर्वलोके ॥

The occurrence of the word 'Vasuguptavat' in the above stanza is very important for the solution of the riddle. The probable objection that might be raised against this view is the absence of this stanza in other recensions. But it does not seem to vitiate the view of Kahemaraja as Maheshvarananda, the reputed author of the Maharthamanjari, quotes it in toto in the commentary on his own Maharthamanjari. (See page 8 bottom Trivandrum edition.)

The name of the commentary written by Kahemaraja is Spandanirnaya. It was undertaken at the request of his own pious pupil Sura. The material, that the author used in preparing it, is openly declared to

have been obtained from : Abhinavagupta, the illustrious exponent of the Shaivagama.

ARRANGEMENT OF THE KARIKAS.

Kshemaraja in his own recension of the Karikas follows partially the same order and division as was adopted by Ramakantha. The Karikas, numbering in all fifty, are arranged into three chapters and each chapter is called Nissyanda, i. e., vibration. The first vibration goes by the name of *the vitality in real nature*, the second by *the energy in the rise of intuition* and the third by *the energy in and of glory*. The last chapter, though called Nissyanda, does not form part of the main body of the book and is a mere panegyric on the author's spiritual teacher and the author.

WHAT DOES SPANDA REALLY MEAN ?

The author himself undertakes to discuss what spanda really stands for by both positive and negative lines of description.

Positively he describes it as that power of consciousness which infuses life into the physical senses, otherwise appearing insentient. The realisation of that power is within an easy reach to him who watches and observes clearly his own free conscious nature. This

mode of exertion is according to the Shaivaistic terminology known as 'Bhairava.' The same power of spanda, while animating the senses, is aptly described as causing creation, existence and dissolution. Every phenomenon in the life-history of the animate nature is brought into existence, maintained and lastly put to an end by the same power. The realisation of that state places one above the fears of creative and destructive forces that bring about changes in everything whether animate or inanimate.

Negatively it means a state wherein no pain, no pleasure, no perceptible exists. It is said that an object when sensed represents nothing more than its consciousness, viz. apart from consciousness it has no basis. For fuller treatment of this point the attention of the reader is drawn to page 86 of the text.

The objection how an individual soul, regarded identical with that principle, experiences the limitation in his powers, is best replied by the author when he says that it is his free will that makes him appear as limited in his glory. When, on the other hand, the individual soul, out of his own free will, identifies himself with that radical principle of universal consciousness, all his chains drop down

and his original glory returns to him, undiminished.

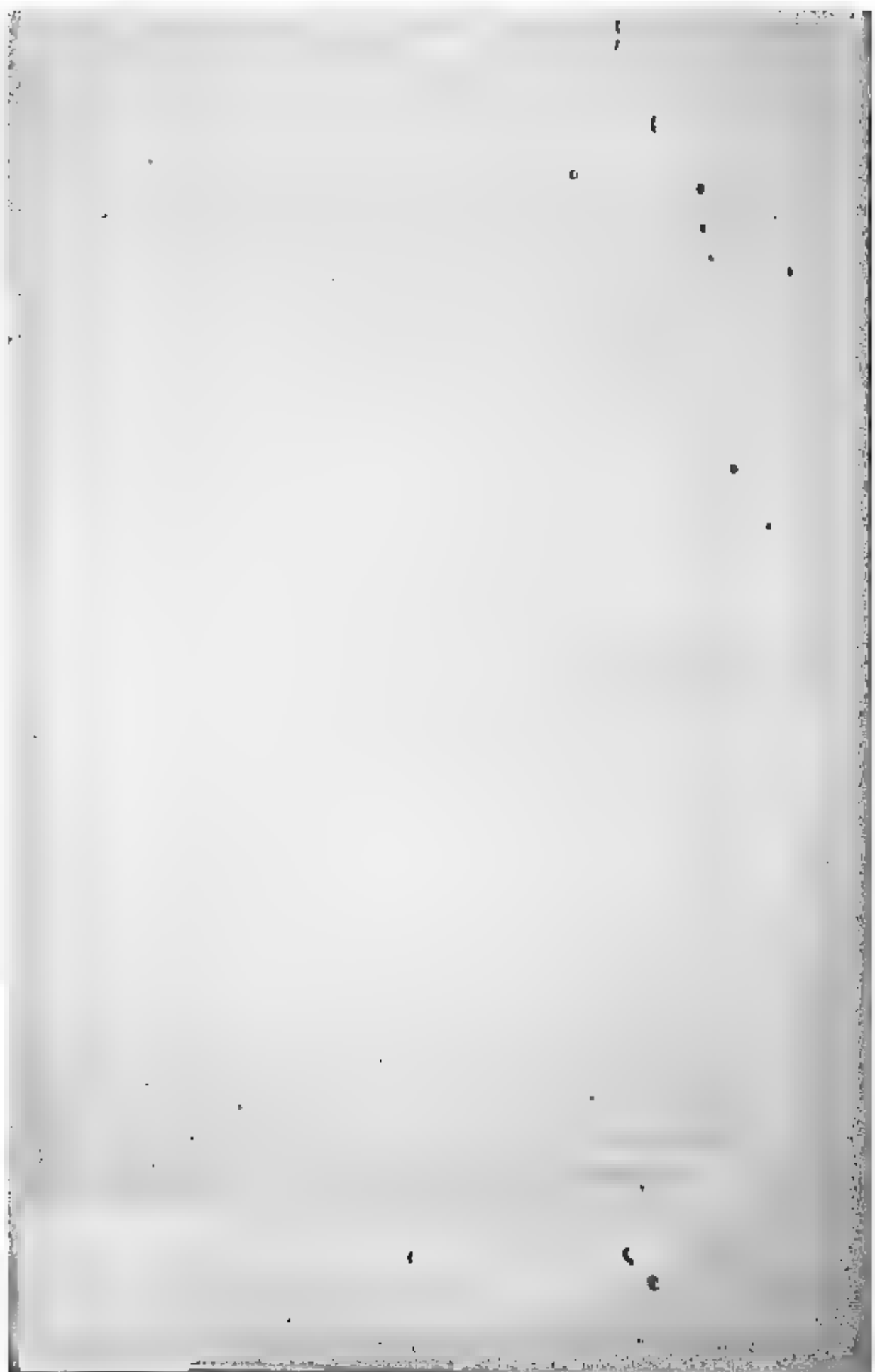
The embodied soul, though in reality identical with that principle of universal conscious energy, does not appear as such, owing to the three self-imposed limitations known as Anava, Mayiya and Karma. These defilements circumscribe his powers of desire, knowledge and activity. When, through persistent introspection and the right mode of approaching things external, these impurities are over, there shines forth that supreme state wherein there is perfect bliss, perfect knowledge and perfect authorship.

The supreme state is not, as some blindly suppose, a kind of vacuum, but it is rather an inexhaustible store-house of complete knowledge and complete activity. As an ever-present perceptivity spanda principle can never assume the state of being recollected.

The spanda principle itself appears in the subject-object relation. When identical with light, it appears in the subjective aspect and, when identical with the manifest action, it assumes the form of the object. Consequently, the whole world whether subjective or objective, being the manifestation of that one principle, is always known to him who realises the

essence of that principle. For that principle constitutes both the subject and the object the only two logical constituents of the universe.

The author enumerates several emotional moods in which, as a consequence of one's attentive frame of mind, the spanda principle is well realised.



स्पन्दनिर्णयः

श्रीशेखराजविरचितः ।

सर्वं स्वात्मस्वरूपं मङ्कुरनगरव-
त्स्वस्वरूपात्स्वतन्त्र-
स्वच्छात्मस्वभित्तौ कलयति धरणी-
तः शिवान्तं सदा या ।
हृद्देवी मन्त्रवीर्यं सततसमुदिता
शब्दराश्यात्मपूर्णा-
हन्तानन्तस्फुरता जयति जगति सा
शाङ्करी स्पन्दशक्तिः ॥ १ ॥

स्पन्दामृते चर्वितेऽपि स्पन्दसंदोहतो मनाक् ।
पूर्णस्तत्त्वर्षणामोगोद्योग एव मयाश्रितः ॥ २ ॥

सम्यक्प्रसन्नसमन्वयं परिगतिं तस्मै परस्मिन्परां
तीक्ष्णां धुक्तिकथामुपायचटनां स्पन्दार्थसम्प्राकृतिम् ।
ज्ञातुं बाष्पय चोच्छ्वोपनिषदं श्रीस्पन्दशास्त्रस्य त-
दुक्तावत्र धियं निधत्त सुधियः स्पन्दश्रियं प्राप्नुत ॥ ३ ॥
इह हि विश्वानुजिघृक्षापरपरमशिवावेशोन्मीलितमहि-
मा स्वमोपलब्धोपदेशः श्रीमान्वसुगुप्ताचार्यो महादेवपर्व-

१ गु० पु० मन्वेतिपाठः । २ क० ख० ग० पु० चिदिति पाठः ।

ताञ्जगवदिच्छयैव महाशिलातलोप्लिखितान्यतिरहस्यानि
 शिवध्वज्राण्यासाद्य प्रसन्नगम्भीरैरेकपञ्चाशता श्लोकैरांगमा-
 नुभवोपपत्त्यैकीकारं प्रदर्शयन्संगृहीतवान् । तत्र १ पञ्चविंश-
 त्या स्वरूपस्पन्दः, २ सप्तभिः सहजविद्योदयस्पन्दः, ३ एको-
 नविंशत्या विभूतिस्पन्द उक्तः, - इति त्रिनिःस्पन्दमिदं स्प-
 न्दशास्त्रम् । तत्र प्रथमनिःस्पन्देऽस्मिन् स्तुतिपूर्व प्रकरणार्थः
 श्लोकेनोपस्थितः । ततश्चतुर्भिः श्लोकैः सोपपत्तिकं स्प-
 न्दतत्त्वं व्यवस्थापितम् । ततः श्लोकाभ्यां सामिज्ञानं तत्प्रा-
 साधुपाय उक्तः । श्लोकेनोपायविप्रतिपत्तिर्निरस्ता । श्लोके-
 नोपाय एवोपेयप्राप्त्यानुरूप्यकथनेनोपोद्वलितः । तत ए-
 केन तदुपायलभ्यं यादृगुपेयस्य स्वरूपं तदुपदर्शितम् । त-
 तस्तदवष्टम्भात्संसारभावः श्लोकेनोक्तः । द्वयेनाभाववादि-
 मतं व्युदस्यता तद्वैलक्षण्यं स्पन्दतत्त्वस्योक्तम् । श्लोकेन
 तदुपस्थासितस्य कार्यस्य क्षयित्वेऽपि तदक्षयमित्याख्यातम् ।
 एतदेव श्लोकाभ्यामुपपाद्याभाववाद एवोन्मूलितः । तत
 एकेन सुप्रबुद्धस्य सदैवैतत्प्राप्तिः, प्रबुद्धस्य तु पूर्वापरकोट्यो-
 रित्यावेदितम् । एकेन सुप्रबुद्धस्य प्रतीतेर्विषयविभाग उ-
 क्तः । ततोऽन्येन सुप्रबुद्धस्यावरणाभावे युक्तिरूपक्षिता ।
 श्लोकेनाप्रबुद्धस्य स्थागितस्वरूपतोक्ता । तत एकेन सुप्रबु-
 द्धतालाभाय सततमुद्यन्तव्यमित्युक्तम् । श्लोकेन व्यवहारा-
 वस्था एव काश्चित्दितरसकलवृत्तिक्षयरूपा उद्योगस्य वि-
 षय इत्यावेदितम् । ततोऽपि प्राप्तप्रयोजनेन सुप्रबुद्धतायै यो-
 ग्युचितसौषुप्ततमोवरणविदलने प्रजागरितव्यमित्युक्तं श्लो-
 कत्रयेण, - इति 'यस्योन्मेण' इत्यादेः 'प्रबुद्धः स्यादना-
 युत' इत्यन्तस्य तात्पर्यम् । अथ ग्रन्थार्थो व्याख्यातव्यः

यस्योन्मेषनिमेषाभ्यां

जगतः प्रलयोदयो ।

तं शक्तिचक्रविभव-

प्रभवं शंकरं स्तुमः ॥ १ ॥

• 'शम्' उपशान्तशेषोपतापपरमानन्दाद्वयमयस्वचैतन्य-
स्फारप्रत्यभिज्ञावनस्वरूपमनुग्रहं करोति यस्तमिमं स्वस्वभावं
शंकरं स्तुमस्तं विश्वोत्कर्षित्वेन परामृशन्तस्तत्कृतृप्तकम्पित-
प्रभातुपदनिमज्जनेन समाविशामः, तत्समावेश एव हि जी-
वन्मुक्तिफल इह प्रकरण उपदेश्यः । बहुवचनमनुग्रहदृष्टिक-
टाक्षिताशेषानुग्राह्यभेदप्रथनाय । तमित्यनेन यदस्य निःसा-
मान्यत्वमपि ध्वनितं तत्प्रथयति यस्येत्यर्थेन । ॥ परमेश्वरः
प्रकाशात्मा महादेवः शब्दराशिपरमार्थपूर्वाहन्तापरामर्श-
सारत्वात् सदैवानन्दधनस्फुरत्तात्मकोभयविसर्गारशिपराश-
क्त्यात्मकपूर्णस्वातन्त्र्यस्वरूपस्तत एव चित्स्वाभाव्यादचल-
स्यापि श्रीभगवतः स्वातन्त्र्यशक्तिरविमलप्यशेषसर्गसंहा-
रादिपरम्परां दर्पणनगरवत्स्वमिच्छावेव भावियुक्त्यानधिका-
मप्यधिकामिव दर्शयन्ती किञ्चिच्चलत्तात्मकधात्वर्थानुगमा-
त्स्पन्द इत्यभिहिता, तेन भगवान्सदा स्पन्दतत्त्वसतत्त्वो न
तत्स्पन्दः, यदाहुः केचित् 'अस्पन्दं परं तत्त्वम्' इति । एवं हि
शान्तस्वरूपत्वादनीश्वरमेवैतज्ज्ञेयम् । स्फुरत्तासारस्पन्दश-
क्तिमयशंकरात्मकस्वस्वभावप्रतिपादनायैव चेदं शास्त्रं समु-
चितस्पन्दाभिधानं महागुरुभिर्निबद्धम् । एतच्च व्यक्तीभवि-
ष्यति । सा चैवा स्पन्दशक्तिर्गर्भीकृतमन्तसर्गसंहारैक्यनाह-

न्ताचमत्कारानन्दरूपा निःशेषशुद्धाशुद्धरूपामातृमेयसंको-
चविकासभासनसत्त्वा सर्वोपनिषदुपास्या युगपदेवोन्मेष-
निमेषमयी । तथा हि—शिवादेः क्षित्यन्तस्याशेषस्य तत्त्वग्रा-
मस्य प्राक्सृष्टस्य संहर्तृरूपा या निमेषभूरसावेवोद्भविष्यद्-
शापेक्षया कष्टरूपोन्मेषभूमिस्तथा विश्वनिमेषभूश्चिद्वनतो-
न्मेषसारा चिद्वनतानिमज्जनभूमिरपि विश्वोन्मेषरूपा ।
यदागमः

‘लेशिहाना सदा देवी सदा पूर्णा च भासते ।

ऊर्मिरेषा विबोधाब्धेः शक्तिरिच्छारिमिका प्रभोः ॥’

इति । श्रीमान्महेश्वरो हि स्वातन्त्र्यशक्त्या शिवमन्त्र-
महेश्वरमन्त्रेश्वरमन्त्रविज्ञानाकलप्रलयाकलसकलान्तां प्रमा-
तृभूमिकां तद्वेद्यभूमिकां च गृह्णानः पूर्वपूर्वरूपतां भित्तिभू-
ततया स्थितामप्यन्तःस्वरूपावच्छादनक्रीडया निमेषय-
मेवोन्मेषयति उत्तरोत्तररूपतामवरोहक्रमेण , आरोहक्रमे-
ण तूत्तरोत्तररूपतां निमेषयन्मेव ज्ञानयोगिनामुन्मेषयति
पूर्वपूर्वरूपतामत एवोत्तरमुत्तरं पूर्वत्र पूर्वत्र संकोचात्मतां
जहद्विकसितत्वेनासावाभासयति , पूर्वं पूर्वं तु रूपं यथो-
त्तरं विकसिततां निमज्जयन् सङ्कुचितत्वेन दर्शयति ।
एवं च सर्वं सर्वमप्यमेव प्रथयति , केवलं तदवभासित-
संकोचमात्रत इयं मेदप्रतिपत्तिरिव यदुद्दलनायेहत्य उ-
पदेश इत्यास्तां तावदेतत् । नीलसुखाद्याभासोन्मेषमय्य-
पि च संपित् प्रमात्रेकात्मकतस्वरूपनिमेषरूपावभासचर-
णीताद्याभासोपसंहाररूपा चेति स्वसंवेदनसिद्धामिमां युग-
पदेवोन्मेषनिमेषोभयरूपां प्रतिभां भगवतीं विचिन्वन्तु म-
हाधियः संसारविच्छेदाय । अत एवोन्मेषनिमेषाभ्यामि-

त्येवमप्यदं निजवृत्तौ भट्टश्रीकल्लटेन 'संकल्पमात्रेण' इत्य-
विभक्तमेवेच्छाशक्तिरूपतया व्याख्यायि । संग्रहकृतापि

'यकचिन्ताप्रसक्तस्य यतः स्थावरोदयः ।

उन्मेषः स तु विज्ञेयः स्वयं तमुपलक्षयेत् ॥' (३।३)

इत्यत्र प्रारब्धचिन्तासंहरणमेव परस्वरूपोदयहेतुरुन्मेष
इत्यभिधास्यते प्रवृत्तचिन्तासंहारं विना परस्वरूपोदया-
भावात् । एतच्च तत्रैव वितनिष्यामः ।

'परामृतरसापायस्तस्य यः प्रत्ययोजनः ।

तेमास्वतन्त्रतामेति स च तन्मात्रगोचरः ॥' (३।३०)

इत्यत्राप्युदयः प्रलयपरमार्थ इति स्पष्टमेव वक्ष्यते ।

'यदा बोधः प्रलोभ्यत तदा स्यात्परमं पश्य ॥' (१।१०)

इत्यत्रापि बोधप्रलयात्मा निमेषः परपदोन्मेषरूप इत्यपि
निरूपयिष्यते । तदेवमेकैवोभयरूपापि शक्तिः कदाचिदु-
न्मेषप्रधानतया व्यवहियते कदाचिन्निमेषप्रधानतया । त-
तश्च यस्य संबन्धिन्याः स्वरूपनिमेषात्मनः कार्योन्मेषप्रधा-
नायाः शक्तेर्हेतोर्जगतो विश्वस्य शिवादेर्धरण्यन्तस्योदयो-
ऽभेदसारतानिमज्जनसत्त्वो नानावैचित्र्यशाली भेदरूपः
सर्गः स्वरूपोन्मेषात्मनश्चाज्ञातानिमेषप्रधानायाः शक्ते-
र्जगतः प्रलयोऽभेदमयतोदयात्मा विशिष्टभेदरूपतासंहार-
इति प्रलयोऽप्युदयरूप उदयोऽपि च प्रलयरूप इति व्या-
ख्येयम् । वस्तुतस्तु न किञ्चिदुदेति वक्ष्यते वा, केवली स्प-
न्दशक्तिरेव भगवत्यक्रमापि तथातथाभासरूपतया स्फुर-
न्मुदेतीव व्ययत इव चेति दर्शयिष्यामः । स्थितिविलयानु-
ग्राह्यां विशिष्टप्रलयोदयरूपत्वाभाधिक्यमिति प्रलयोद-

याभ्यामेव पञ्चविधं पारमेश्वर्यं कृत्यं संगृहीतम् । निर्णी-
तं चैवंप्रायं मयैव प्रथमसूत्रभाष्यविवरणे स्पन्दसंदोहे । ननु
श्रीमन्महार्थदृष्ट्या सृष्ट्यादिदेवताभिरेव विचित्रा जगतः
प्रलयोदयाः संपाद्यन्ते तत्कथमेतदुक्तं यस्येत्यादि,— इत्या-
शङ्क्याह तं शक्तिचक्रविभवप्रभवमिति । शक्तीनां सृष्टि-
रक्षादिमरीचिदेवीनां चक्रं द्वादशात्मा समूहस्तस्य यो वि-
भव उद्योगावभासनचर्वणविलापनात्मा क्रीडाडम्बरस्तस्य
प्रभवं हेतुम् । एता हि देव्यः श्रीमन्मन्थानभैरवं चक्रेश्वर-
मालिङ्ग्य सर्वदैव जगत्सर्गादिक्रीडां संपादयन्तीत्याम्नायः ।
अथ च कस्मात्परमेश्वरस्य जगत्सर्गसंहारादिहेतुत्वमित्या-
शङ्कायामेतेदेवोत्तरं शक्तिचक्रेति । यावद्वि किञ्चिद्विश्वं
संभवति तत्प्रकाशमानत्वेन प्रकाशमयत्वात्

‘स्वामिन्मात्मसंस्थस्य भावजातस्य भासनम् ।

प्रत्येव न विना तस्माद्विष्णुमयः प्रवर्तते ॥’ (ई० प्र० १।५।१०)

इति विपश्चिन्निश्चितनीत्या परमेश्वरस्यान्तःप्रकाशैकात्म्येन
प्रकाशमानं स्थितं सच्छक्तिचक्रमित्युच्यते यतः परमेश्वर-
स्यागमेष्वनन्तशक्तित्वमुद्घोष्यते, तस्य शक्तिचक्रस्याभा-
सपरमार्थस्य विश्वस्य यो विभवः परस्परसंयोजनावियोज-
नावैचित्र्यमनन्तप्रकारं तस्य प्रभवं कारणम् । स एव हि भ-
गवान्विज्ञानदेहात्मकान्स्वात्मैकात्म्येन स्थितान्विश्वानाभा-
सानन्योन्यं नानावैचित्र्येण संयोजयन्वियोजयन् विश्वोद-
यप्रलयहेतुः । तदुक्तं श्रीभट्टकल्पटेन

‘विज्ञानदेहात्मकस्य शक्तियक्त्रैश्वर्यस्योत्पत्तिहेतुत्वम् ।’

इत्येतद्वृत्त्यवराणामत्र व्याख्याद्वयेऽप्यानुरूप्यम् । अपि च

१ ग० पु० एवं प्राप्तिरिति पाठः । २ ग० पु० इतिमिति पाठः ।

३ ग० पु० तदेतदिति पाठः ।

‘सक्तयोऽस्य जगत्कृतम् ।’

इत्यागमदृष्ट्या

‘तस्माच्चक्षुर्ध्यायिन्तासु न सावस्था न या शिवः ।’ (२।४)

इतीदृत्यस्थित्या च जगदात्मनः

‘तस्मैचर्युर्ध्वमार्गस्थं भ्योम वामेशिगोचरम् ।’

इति रहस्यनीत्या च वामेश्वरीस्त्रैचरीगोचरीदिक्चरीभूचरी-
रूपस्य भयैव स्पन्दसन्दोहे सम्यक्निर्णीतस्य

‘अप्रबुद्धधियस्त्वेते स्वस्थितिव्यग्नोद्यताः ।’ (१।२०)

इत्यत्रापि निर्णेष्यमाणस्यैतद्व्याख्याद्वयव्याख्यातशक्तिच-
क्रमपञ्चभूतस्य च

‘वतः करणवर्गोऽयं.....’ ।’ (१।१)

इति स्थित्येन्द्रियग्रामात्मनः

‘तदाक्रम्य वक्त्रं मन्त्राः.....’ ।’ (२।१)

इति नित्यमन्त्रात्मनः

‘शब्दराशिसमुत्पत्त्य शक्तिवर्गस्य.....’ ।’ (२।१२)

इति नीत्या ब्राह्मणादिदेवतास्वभावस्यैवमादेरनन्तप्रकार-
स्यापि भयैव स्पन्दसन्दोहे वितत्य निर्णीतस्य शक्तिचक्र-
स्य यो विभक्तो माहात्म्यं तत्र प्रभवतीति प्रभवं स्वतन्त्रं न
तु पशुवत्परतन्त्रम् । शक्तिचक्रस्य रश्मिपुञ्जस्य यो विभक्तोऽ-
न्तर्मुखो विकासस्ततः प्रभव उदयोऽभिव्यक्तिर्यस्येति बहु-
मीहिणाऽन्तर्मुखतत्स्वरूपनिर्माणादयत्नेन परमेश्वरस्वरूप-
प्रत्यभिज्ञानं भवतीत्यर्थः । किं च यस्य चिदानन्दयनस्या-
त्मन उन्मेपनिमेपाभ्यां स्वरूपोन्मीलननिमीलनाभ्यां ‘यद-
स्तद्ब्रहिः’ इति युक्त्या जगतः शरीररूपस्य तदनुपपत्तेय

१ ग० पु० दृष्ट्येति पाठः । २ ग० पु० ज्ञानेति पाठः ।

३ ग० पु० स्वरश्मिपुञ्जस्येति पाठः ।

बाणस्यापि विश्वस्य प्रलयोदयो यथासंख्यं मज्जमोन्मज्जने
भवतस्तं शक्तिचक्रविभवस्य परसंविदेवतास्फारस्य प्रभवं
भक्तिभाजामेतत्स्वरूपप्रकाशकं शंकरं स्तुमः । तथा यस्य
स्वात्मनः संबन्धिनो बहिर्मुखताप्रसररूपादुन्मेषाज्जगत उ-
दयोऽन्तर्मुखतारूपाश्च निमेषात्प्रलयस्तं विश्वसर्गादिकार्यु-
न्मेषादिस्वरूपसंविदेवीमाहात्म्यस्य हेतुं शंकरं स्तुम इति
यथासंभवमपि योज्यम् । देहाद्याविष्टोऽपि परमेश्वरः वर-
णोन्मीलननिमीलनाभ्यां रूपादिपञ्चकमयस्य जगतः स-
र्गसंहारौ करोति । यदुक्तं रहस्यतत्त्वविदा

‘तदेवं व्यवहारोऽपि प्रभुर्देहादिमात्रिणम् ।

भान्तमेवान्तर्धीप्रमिच्छया भासयेद्बहिः ॥’ (ई० प्र० १।६।७)

इति । एवंविधार्थपरिग्रहायापि ‘यस्य स्वातन्त्र्यशक्त्या’ इति
त्यक्त्वा ‘यस्योन्मेषनिमेषाभ्याम्’ इति न्यरूपि गुरुणा । अत्र
च शंकरस्तुतिः समावेशरूपा प्राप्यत्वेनाभिधेया, शक्तिच-
क्रविभवात्प्रभवो यस्येति बहुव्रीहिणा शक्तिचक्रविकासस्त-
त्प्राप्तावुपाय उक्तः, शक्तिचक्रविभवस्य परसंविदेवतास्फा-
रस्य भक्तिभाजां प्रभवं प्रकाशकमिति तत्पुरुषेण फलमु-
क्तम् । यद्वक्ष्यति

‘ततश्चकेश्वरो भवेत् ।’ (३।१६)

इत्यभिधेयोपाययोरुपायोपेयभावः संबन्ध इत्यभिधेयोपाय-
संबन्धप्रयोजनान्यनेनैव सूत्रेण सूत्रितानि ॥ १ ॥

नन्वेवंभूतशंकरस्वरूपसत्तायां किं प्रमाणं कुतश्चोपादा-
नादिहेतुं विना जगदसौ जनयति, तस्यैवोपादानत्वे श्रु-
त्यपहस्येव घटेन जगता तिरोधानं क्रियेत, तिरोहिता-
तिरोहिततायां च भगवतः स्वभावभेदः स्यात्, पुनरुन्मज्जने

य हेतुभिन्स्यो, जगदुदये च द्वैतप्रसङ्ग इत्येताः शङ्का एक-
प्रहारेणापहर्तुमाह

यत्र स्थितमिदं सर्वं

कार्यं यस्माच्च निर्गतम् ।

तस्यानाद्युत्तरूपत्वा-

द्य निरोधोऽस्ति कुत्रचित् ॥ २ ॥

तस्यास्य शंकरात्मनः प्रकाशानन्दधनस्य स्वस्वभावस्य
न कुत्रचिदेशो काल आकारे वा निरोधः प्रसरव्याघातोऽ-
स्ति अनाद्युत्तरूपत्वादस्यगितस्वभावत्वात् । अयं भावः इह
यत्किञ्चित्प्राणपुर्यष्टकमुखनीलादिकं चित्प्रकाशस्यावरकं
संभाव्यते तद्यदि न प्रकाशते न किञ्चित्, प्रकाशमानं तु प्र-
काशात्मकशंकस्वरूपमेवति किं कस्य निरोधकं को वा
निरोधार्थः । एतदेव तस्येत्येतद्विशेषणेन यत्रेत्यादिनोपपा-
दयति । यत्र यस्मिन्निद्रूपे स्वात्मनि इदं मातृमानमेयात्मकं
सर्वं जगत्कार्यं स्थितं यत्प्रकाशेन प्रकाशमानं सतिस्थितिं
लभते तस्य कथं तेन निरोधः शक्यस्तन्निरोधे हि निरोध-
काभिमतमेव न चकोस्यादित्याशयशेषः । यथोक्तम्

‘तद्वारमिव तस्य स्वात्मकं प्राप्तेन पश्यता ।’ (संज्ञाभा. २३)

इत्यजहप्रमातृसिद्धौ । ननुस्पष्टस्य स्थित्यात्मा प्रकाशो भ-
वति, उत्पत्तिरेव त्वस्य कुत इत्याह यस्माच्च निर्गतमिति ।
स्मृतिस्वप्नसंकल्पयोगिनिर्माणादृष्ट्या चितः स्वाभुभव-
सिद्धं जगत्कारणत्वमुज्झित्वा अप्रमाणकमनुपपन्नं च
प्रधानमपरमाणवादीनां न तत्कल्पयितुं युज्यते । कार्यपदेन

चेदमेव ध्वनितं कर्तुः क्रियया निष्पाद्यं हि कार्यमुच्यते न
तु जडकारणानन्तरमापि जडस्य कारणत्वानुपपत्तेः ईश्वर-
प्रत्यभिज्ञोक्तनीत्या । भविष्यति चेत्तत्

‘भवस्थायुगलं चात्र कार्यकर्तृभिरादिदम् ।’ [१।१३]

इत्यत्र । सर्वशब्देनोपादानादिनिरपेक्षं कर्तुर्ध्वनितम् । न च
कार्यं घटादि कर्तुः कुम्भकारादेः कदाचित्स्वरूपं तिरोद-
धदृष्टम् । ननु निर्गतिरवस्थितस्य भवति तत्किमेतत्कचि-
दादावेव स्थितं, नान्यत्र स्थितम् अपि तु तत्रैव चिदात्मनी-
त्याह यत्र स्थितमिति । आहूत्या चैतद्योज्यम् । अयमर्थः
यदि चिदात्मनि जगदहंप्रकाशामेदेन न भवेत्तत्कथमुपा-
दानादिनिरपेक्षं तत् उदियात् । यतस्तु

‘यथा न्यग्रोधबीजस्यः शक्तिरूपो महाद्रुमः ।

तथा ह्रदयबीजस्यं जगदेतच्छराचरम् ॥’ (५९, श्री० २३)

इत्याम्नायस्थित्या

‘स्थामिजभातमस्तस्य ।’ (ई० प्र० १।५।१०)

इति पूर्वोक्तयुक्त्या च तत्रैतदमेदेन स्फुरतिस्थितं ततोऽ-
यं चिदात्मा भगवाभिजरसारयानतारूपं जगदुन्मज्जयती-
ति युज्यते । एवं च यत्र स्थितमेव सद्यसाभिर्गतमित्यत्र
योजना जाता । च एवार्थे भिन्नक्रमः । ननु यदि तस्मा-
त्प्रकाशवपुष इदं जगभिर्गतां तत्र प्रथेत न हि प्रयावाहं च
प्रथते चेति युक्तमित्याशङ्क्य यसाभिर्गतमपि सद्यत्र स्थि-
तमित्याहूत्या संगमनीयम् । चोऽप्यर्थे भिन्नक्रमः । एतदुक्तं
भवति न प्रसेवकादिवाचोटादि तत्तसाभिर्गतमपि तु स एव
भगवान्स्वस्मात्तन्म्यादनतिरिक्तामप्यतिरिक्तामिव जगदुपतां

स्वमिती दर्पणनगरवत्प्रकाशवन्निवृतः । ननु च भवत्येवं
सर्गस्थित्यवस्थयोर्जगतास्थानिरुद्धत्वं संहारावस्थया स्वमा-
वात्मना सुषुप्तदेशीयया जगतः संबन्धिन्या कथं नैतत्ति-
रोधीयते, नहि ग्राह्यं जगद्विना ग्राहकविदात्मा कश्चिदि-
त्याहुष्यैतदेवोत्तरं यस्माभिर्गतमपि सद्यत्रैव स्थितमुत्पन्नम-
पि जगत्संहारावस्थायां तदैकात्म्येनैवास्ते न त्वस्यान्यः क-
चिदुच्छेदः शून्यरूपस्तस्य वक्ष्यमाणयुक्त्या प्रकाशं मि-
तियुतं विनानुपपत्तेरित्यर्थः । यथोक्तं श्रीस्वच्छन्दशास्त्रे

‘अशून्यं शून्यमित्युक्तं शून्यं चाभावं उच्यते ।

देवमात्रः स विज्ञेयो यत्र मात्राः कथं गताः ॥’ (५ । १६२)

इति । एवं सर्वं यस्य कार्यं यत्प्रकाशेनैव प्रकाशते संहृतम-
पि च सद्यत्प्रकाशैकात्म्येन तिष्ठति न तस्य देशकालाका-
रादि किञ्चिन्निरोधकं युज्यते, — इति व्यापकं नित्यं विश्व-
शक्तिरूपितं स्वप्रकाशमादिसिद्धं चैतत्तत्त्वमिति नास्य सि-
द्धावज्ञातार्थप्रकाशरूपं प्रमाणावराकमुपपद्यत उपयुज्यते सं-
भवति वा प्रत्युतैतत्तत्त्वसिद्धपथीना प्रमाणादिविश्रवस्तु-
सिद्धिः । तदुक्तमस्मद्गुरुमिस्तत्रालोके

‘प्रमाणात्म्यमपि बलूना जीवितं वाणि तन्वते ।

तेषामपि परो जीवः स एव परमेश्वरः ॥’ (तं० १ भा० २२४०)

इति । यस्माभिर्गतमपीदं जगद्यत्र स्थितं यत्प्रकाशेन प्र-
काशयामास तथाभूतमपि यत्र स्थितं यत्प्रकाशैकरूपं यत्प्र-
काश एव यस्य सिद्धयै न्यवेद्येयमाख्यं भवति न त्वन्व-
जगन्नाम किञ्चित् । अत्र यत्र स्थितमिस्थायैर्त्य द्विर्गोचरम् ।
यत्र च स्वाहुभवसिद्धमेवास्य तत्त्वस्य सृष्टिस्थितिसंहारमे-

लनावभासिनोऽतिदुर्बटकारिणः सर्वदा सर्वत्रानिरुद्धस्वसु-
यथोक्तं श्रीमदुत्पलदेवाचार्यैः

परमेश्वरता जयस्य पूर्वा तव सर्वेषां यदा शितव्यशून्या ।

अपरपि तथैव ते यदेदं जगदाभाति यथा तथा न भाति ॥

(३० स्तो० १५ । ३०)

इति । अत्र हि भासमानमेव जगज्ज्ञासन्नैकशेषीभूतत्वाज्ञास-
नातिरिक्तं न किञ्चिज्ज्ञातीत्यर्थः । किञ्च यत्र स्थितमित्युक्तयो-
पशमपदे यस्माच्च निर्गतमिति प्रसरपदे यतोऽस्य न निरोध-
स्ततो निमीलनोन्मीलनसमाधिद्वयेऽपि योगिना स्वस्वभा-
वसमावेशपरेणैव भवितव्यम् । यद्वक्ष्यते

यदा चोभः प्रलीयेत तदा स्यात्परमं पदम् । [१ । ३]

इति । तथा

तस्माच्छब्दार्थविस्तासु न सावस्था न धा शिवः । [२ । ४]

इत्यपि च । कुत्रचिदनात्मवादिनि सौगतादौ प्रमातरि
कुत्रचिच्च बाधकाभिमतं प्रमाणं सति न तस्य निरोधः प्र-
तिषेधोऽस्ति, यतो यस्तस्य प्रतिषेधको यच्च तस्य प्रतिषे-
धकं प्रमाणं तद्यदि न सिद्धमभितिकमेतच्चित्रं सिद्धिश्चास्य
प्रकाशते इति तत्सिद्धयैव भगवानादिसिद्धस्वप्रकाशमूर्ति-
रस्तीत्येतत्प्रतिषेधायोदितेनाप्यनन्तरपुनरुक्तम् । भविष्यति
चैतत्

न तु योऽस्तमुक्तो भावः । [१ । १५]

इत्यत्रान्तरे । एवं चानेन विश्वोत्तीर्णं विश्वमयं विश्वसर्ग-
संहारादिकारि शांकरं स्वस्वभावात्मकं तत्त्वमित्थमिदं जग-
सर्वेषु पारमेश्वरेषु यदुपास्यं तदितः स्पन्दतत्त्वानाधिकं
निमीलमेतत्स्वातन्त्र्यवशेनैव तदुपासार्थं विव्यमाभास्यते ।

१ क० ख० पु० अतदिति पाठः ।

वस्तुतस्तु एतद्दीर्घसारमेवाशेषम् । यद्वक्ष्यति

‘तदाकथ्य सर्वं मन्त्राः । सर्वं कथयतां किम् ।’ [२०-१]

इत्येतदपि भङ्ग्या प्रतिपादितम् । एवं च न कश्चिदुक्तबो-
धावकाशः । एवमेतादृशेषु चिन्तारसप्रायेषु श्रीस्पन्दसू-
त्रेषु यदन्यैः सर्वैर्विद्वत्किञ्चिद्व्याख्यायि यच्चास्माभिः किं-
चिद्व्याक्रियते तन्मान्तरममत्सरा अनवल्लिप्ताश्च स्वयमेव
विचिन्वन्तु सचेतसो न तु तदस्माभिरुद्धाख्य प्रतिपदं प्र-
दर्श्यते ग्रन्थगौरवापत्तेः ॥ २ ॥

ननु जागरादिदशास्वीदृशः स्वभावो नानुभूयते यदि
चायमुक्तयुक्तिभिर्न केनचित् निरुध्यते तत् जागराद्यवस्था-
सु स्वयमेव निरोत्स्यते, -इति शङ्कात उक्तमप्यर्थमप्रतिपद्य-
मानं प्रतियोग्यन्तुपदिशति

जाग्रदादिविभेदेऽपि

तदभिज्ञे प्रसर्पति ।

निवर्तते निजास्मैव

स्वभावानुपपन्नकभूतः ॥ ३ ॥

जागरापरपर्यायो जाग्रच्छब्दः शिष्टप्रयुक्तत्वात् । लोक-
प्रसिद्धे जाग्रत्स्वप्नसुषुप्तानां भेदे योगिप्रसिद्धेऽपि बाध-
रणाध्यानसमाधिरूपे प्रसर्पति अन्यान्यरूपे प्रवहति सति
अर्थात् तत्तत्त्वं निजादनपायिनः सर्वस्यात्मभूतावानुभवि-
तृरूपास्वभावास्मैव निवर्तते । यदि हि स्वयं निवर्तते तज्जाग्र-
दाद्यपि तत्प्रकाशविनाकुतं न किञ्चिदप्रकाशेत । उपलब्ध-
ता चैतदीया जागरास्वप्नयोः सर्वस्य स्वसंभेदनसिद्धाः,

सौषुप्ते मद्यपि सा तथा न चेत्यते तथाप्यौत्तरकालिकस्व-
 त्वन्यथानुपपत्त्या सिद्धा उपलब्धत एव च स्वभावात्
 निवर्तते, उपलब्धं स्ववस्थादि तन्माहात्म्याभिर्वर्ततां कामं
 कात्र क्षतिः । एवकारोऽप्यर्थे भिन्नक्रमस्तदभावेऽपि न
 निवर्तत इत्यर्थः । जागरादिविभेदस्य विशेषणद्वारेण हे-
 तुस्तदभिधे इति, तस्माच्छिवस्वभावादभेदेन प्रकाशमा-
 नत्वात्प्रकाशरूपे इत्यर्थः । यच्च यदेकात्मकं तत्कार्यं तन्नि-
 शुत्ताववतिष्ठते । यद्वा तदिति कर्तृयदम् । अभिन्न इति तु
 केवलमभिन्नत्वं जागरादेः शिवापेक्षमेव । अर्थात्तत्त्वं जा-
 गरादिभेदेऽपि सति प्रसरति प्रसरति वैचित्र्यं गृह्णाति त-
 नैव स्वभावाभिर्वर्तत इति योज्यम् । किंचायं जाग्रदादि-
 भेदः परिणामो विवर्तो वेति यत्सांख्यपाञ्चरात्रशाब्दिका-
 दयो मन्यन्ते तद्व्युदासायाप्युक्तं तदभिन्न इति । अवस्था-
 प्रपञ्चोऽपि यदि चिन्मात्रात्परिणामतया मनागप्यतिरि-
 क्येत चिद्रूपं वा तत्परिणतौ मनागतिरिच्येत तच्च किंचि-
 कास्यादिति तावन्न परिणामोऽस्ति । यथोक्तम्

‘परिणामोऽवेतनस्य चेतनस्य न दुःखते ।’

इति श्रीकिरबो । न च मासमानोऽसावसत्यो ब्रह्मतत्त्वस्या-
 पि तथाज्ञापनोः,— इत्यसत्यविभक्तान्यरूपोपग्राहिता विवर्त
 इत्यपि न सङ्गतम् । अनेन चातिदुर्घटकारित्वमेव भगवतो
 ध्वनितम् । यस्माज्जागरादिविभेदं च प्रकाशयति तत्रैव च
 स्वाभेदमिति भेदात्मना तदभेदात्मनोभयोऽत्मना च रूपेणा-
 परापरापरापराशक्तिप्रभस्वरूपेण स्फुरतीत्यनुत्तरवर्धन-

१ क० ग० पु० रिकमिति पाठः । २ ग० पु० उभयमेकनामनेति पाठः ।

त्वात्मतया भगवानेव स्फुरति । अतश्च जागरादिदशावस्थि-
तोऽपि एवमिमं स्वस्वमात्रं परिशीलयन् यद्विद्युते स शंकर
एवेत्युपदिष्टं भवति ॥ ३ ॥

अथ ये 'एकमेवेदं संविद्रूपं हर्षविषादाद्यनेकाकारवि-
वर्तं पर्याप्तम्' इत्युक्त्या ज्ञानसन्तान एव तत्त्वमिति सौ-
गता मन्यन्ते; ये चाहप्रतीतिमस्येव; सर्वैव सुखाद्युपाधि-
तिरस्कृत आत्मेति भीमासकाः प्रतिपन्नास्तानेकेनैव श्लो-
केनापवदति

अहं सुखी च दुःखी च

रक्तक्षेत्रादिसंविदः ।

सुखाद्यवस्थानुस्यूते

वर्तन्तेऽन्यत्र ताः स्फुटम् ॥ ४ ॥

य एवाहं सुखी स एव दुःखी सुखानुशायिना रागेण
युक्तत्वाद्गो दुःखानुशायिना द्वेषेण संबन्धाद्विद्वेक्षेत्यादयः
संविदो ज्ञानानि ता अन्यत्रेति अवस्थातर्यात्मतत्त्वे वर्तन्ते
तत्रैवान्तर्मुखे विभ्राम्यन्ति स्फुटं स्वसाधिकं कृत्वा । अन्यथा
वैशिकज्ञानानां स्वात्ममात्रशीलत्वात्तत्संस्कारजन्यनामपि
विकल्पानामनुभवानोचरे प्रवृत्त्यभावादनुसंधानमिदं न च-
रेत् । चकारास्तु अन्ययोगितापरा अनुसंधानं द्योतयन्ति ।
कीदृशोऽन्यत्र, सुखाद्यवस्था उदयप्रलयिन्योऽनुस्यूता ह-
व्या यस्मिस्तस्मिन् सुखाद्यवस्थानुस्यूतेऽन्तःसर्वप्रकल्प-
तया स्थिते । ता इत्यनेनानुसंधीयमानावस्थानां स्मर-
-

माणतामभिदधत्कश्चिकक्षानवादिमतेऽनुभवसंस्कारोत्पन्न-
त्वादर्थकाराक्षयितत्वेऽपि स्मृतेः काममनुभवसदृशत्वं भवे-
त्तु, न त्वनुभवानुभूतातीतकालार्थव्यवस्थापकत्वं घटते,
सर्वसंविदन्तर्मुखे तु प्रमातरि सति सर्वं युज्यत इति सू-
चितवान्,—इत्यलं सुकुमारहृदयोपदेश्यजनवैरस्यदायिनी-
भिराभिः कथाभिः । एतदर्थिभिः प्रत्यभिज्ञा परीक्षया । प्र-
त्यकृतं तु यत् इह युक्तिराद्युज्जिता ततोऽस्माभिः किंचि-
दुद्धाटितमिति सचेतोभिर्नास्मभ्यमसूययितव्यम् । भीमांस-
कपरिहाराय तु एतदित्थं व्याख्यातव्यम् । अहं सुखीत्या-
दिसंविदो यास्ता अन्यत्रेति पुर्यष्टकस्वरूपे प्रमातरि सु-
खाद्यवस्थाभिरनुस्यूते ओसप्रोतरूपे स्फुटं लोकप्रतीतिसा-
क्षिकं वर्तन्ते तिष्ठन्ति, न स्वस्मदभ्युपगतेऽस्मिन्निदानन्द-
घने शंकरात्मनि स्वस्वभावे,—इति न सर्वदा सुखाद्युपाधि-
तिरस्कृतोऽयमात्मापि तु चिन्मयः । यदा तु निजाद्युद्ध्या
वक्ष्यमाणमायं स्वस्वरूपं गृहयित्वा तिष्ठति तदा पुर्यष्ट-
काद्यवस्थायां सुखित्वादिरूपतास्य तत्रापि न निरोधस्तः
सुखादिभिरस्येत्युक्तमेवेति न तत्तिरस्कृतोऽयं कदाचिदपि ।
अहं कशोऽहं स्थूल इत्यादिप्रतीतिपरिहारेण अहं सुखी
दुःखीत्यादि वदतोऽयमाशयः—सुखित्वादिप्रतीतिसंभिन्ना
पुर्यष्टकभूमिमन्तर्मुखे पदे निमज्जयंस्तदनुपपन्नेन बाह्यस्यापि
देहवदादेर्गलनात्प्रत्यभिजानात्येव स्वं शिवस्वभावत्वमि-
ति सर्वथा पुर्यष्टकशमनार्थेव यत् आस्थेय इति ॥ ४ ॥

उक्तोपपत्तिसिद्धां समस्तवादानामनुपपन्नतामनुवदन्नुप-
पत्तिसिद्धं स्पन्दतत्त्वमेवास्तीति प्रतिजानाति युक्त्यनुभवा-

गमहो रहस्यगुणप्रवरः

न दुःखं न सुखं यत्र

न ग्राह्यं ग्राहकं न च ।

न चास्ति मूढभावोऽपि

तदस्ति परमार्थतः ॥ ५ ॥

इह यत्किञ्चिदुःखसुखाद्यान्तरं नीलपीतादिकं वाह्यं ग्राह्यं यच्चैतद्ग्राहकं पुर्मध्यकमरीरेन्द्रियादि तत्तावत्सौषुप्तवदसंश्लेष्यमानं स्फुटमेव नास्तीति वक्तुं शक्यम् । यदापि तु संश्लेष्यते तदा संश्लेष्यमानस्याप्यस्य चैतन्यमयत्वाच्चैतन्यमेवास्तीत्यायातम् । यदाहुः-

‘प्रकाशस्य प्रकाशयोर्ध्वो नाप्रकाशश्च सिध्यति ।’ (इ०प्र० १।५।१)

इति रहस्यतत्त्वविदोऽस्यस्परमेष्ठिनः श्रीमदुत्पलदेवपादाः श्रीमदीश्वरप्रत्यभिज्ञायाम् । इहापि वक्ष्यते-

‘तत्संवेदकरूपेण तावत्स्यप्रतिपत्तिः’ (२।१२)

इत्यतो दुःखसुखादि नीलपि तद्ग्राहकं च यत्र नास्ति तत्प्रकाशकवर्जं तत्त्वमस्ति । नन्वेवं सर्वग्राह्यग्राहकोच्चे शून्यात्मैव तत्त्वमित्यापरतं, नेत्याह न चास्ति मूढभावोऽपि इति । मूढभावो मूढत्वं शून्यस्वरतापि यत्र नास्ति सोऽपि हि न प्रथते कथमस्ति, प्रथते चेत्तर्हि प्रयात्मकत्वाभावात् कथित्वावैवमस्ति, न च प्रयायाः कदाचिद्भावो भवति तदभावे प्रयायात्रस्याप्यसिद्धे । भविष्यति चेत्तत्-

‘न तु बोध्यतुमुक्तो भावः’ (१।१५)

इत्यतो अस्मि च मूढभाव एवमर्थात्मकविमर्शशून्यप्रकाशमात्रतत्त्वो मूढरूपोऽपि यत्र नास्ति यच्छून्यतत्त्वविदः-

प्रतिपक्षाः 'विज्ञानं ब्रह्म' इति, तस्यापि स्वातन्त्र्यात्मक-
स्पन्दशक्तिं विना जडत्वात् । यथोक्तं प्रत्यभिज्ञायाम्

'स्वभावमन्त्रमासस्य विमर्शं विदुरन्वया ।

प्रकाशोऽर्थोपरकोऽपि स्फटिकादिजडोपमः ॥' (ई० ज० १।५।११)

इति । भट्टनायकस्तोत्रेऽपि

'नपुंसकमिदं नाथ परं ब्रह्म फलेत्किञ्चत् ।

त्वत्पौरुषी नियोजनी वेद्य स्यात्स्वज्ञातिसुन्दरी ॥'

इति । एवं च 'यत्र स्थितम्' इत्यतः प्रभृति यत्तत्त्वं
विचारितं तदेवास्ति, तच्चास्त्येव परमार्थतो युक्त्यनुमबा-
गमसिद्धेन रूपेण, परमार्थत एव चाकल्पितेन पूर्णेन रू-
पेणास्ति न तु नीलादिवत्कल्पितेन । यथोक्तं महागुरुभिः

'एवमारमभ्यसत्कृत्वाः प्रकाशस्यैव सम्पत्सी ।

जडाः प्रकाश एवास्ति स्वारमनः स्वपरारमभिः ॥' (अजकम० १३)

इति । तत्रभवद्भर्तृहरिणापि

'यदादौ च यदन्ते च यन्मध्ये तस्य सत्यता ।

न यदाभासते तस्य सत्यत्वं तावदेव हि ॥'

इति । सावधारणत्वात्सर्ववाक्यानामेवकारोऽत्र त्रिर्योज्यः ।
एवमनेन सूत्रेण सुखाद्याकारसंवित्संतानवादिनां सुखादि-
कल्पितप्रभातृतत्त्ववादिनां ग्राह्यग्राहकनानात्ववादिनां स-
र्वेषामभाववादिनां निष्परामर्शप्रकाशब्रह्मवादिनां च म-
तमनुपपन्नत्वादसत्त्वेनानूद्य पारमार्थिकं स्पन्दशक्तिरूपमेव
तत्त्वमस्तीति प्रतिज्ञातम् । अथ च यस्मिन्मस्मिन् सोपदे-
शसावधानमहानुभावपरिशील्ये स्फुरत्तासारे स्पन्दतत्त्वे
स्फुरति दुःखसुखग्राह्यग्राहकतदभावादिकमिदं सदपि न
किञ्चिदेव सर्वस्यैतच्चमत्कारैकसारत्वाच्चदेवैतदस्तीत्युपदि-

एष । यन्महागुरुः ।

‘युःकाव्यपि मुक्तायान्ते विवमप्यमुतायते ।

मोक्षायते य संसारो यत्र मार्गः स शाङ्करः ॥’ (४० स्तो० । २० । १२)

इति । शाङ्करो मार्गः शंकरात्मस्वभावप्राप्तिहेतुः पराश-
क्तिरूपः प्रसरः ॥ ५ ॥

एवमुपपत्तिपरिघटिततत्त्वप्रत्यभिज्ञानाय साभिज्ञानह-
यस्य निरूपयति

यतः करणवर्गोऽयं

विमूढोऽमूढवत्स्वयम् ।

सहान्तरेण चक्रेण

प्रवृत्तिस्थितिसंहृतीः ॥ ६ ॥

लभते तत्प्रयत्नेन

परीक्ष्यं तत्त्वमादरात् ।

यतः स्वतन्त्रता तस्य

सर्वत्रेयमकृत्रिमा ॥ ७ ॥

तन्निर्णीतं तत्त्वमादरात् भ्रष्टया प्रयत्नेन च

‘उत्तमो मौरवः’ (१ । ४) -

इति शिवसूत्रप्रतिपादितेन सर्वभेदोपसंहारात्मना निजौ-
ओवृत्तिस्फारणरूपेण परिपूर्णान्तर्मुखस्वरूपसेवनात्मना भै-
रवरूपेणोद्यमेन परीक्ष्यम् । यत इयमिति सर्वस्य स्वसंवि-
दिता तस्य शंकरात्मनः स्वभावस्याकृत्रिमा सहजा स्व-
तन्त्रत्वात् स्वतन्त्रता सर्वत्र जडाजडाविषये स्फुरन्ती वि-
तेति शेषः । किं तत्त्वमित्याह यत इत्यादि लभत इत्य-

न्तम् । अयमिति लोकप्रसिद्धो गोलकादिरूपो न तु शस्-
 त्रितस्तस्य नित्यपरोक्षत्वेनायमिति निर्देशाभावात्, कर-
 णवर्गस्त्रयोदशेन्द्रियाणि विशेषेण भूढो मायावशाज्जडा-
 भासीभूतोऽणोर्मूढादप्यधिकं भूढत्वं प्राप्तोऽमूढवक्षेतनव-
 त्स्वयं प्रवृत्तिस्थितिसंहतीर्लभते विषयोन्मुखीभवति तत्र
 रज्यते ततश्च निवर्तत इत्यर्थः । कथं सहान्तरेण चक्रेण,
 इहान्तरं चक्रं करणेश्वर्यो नान्तःकरणानि तेषां वर्गशब्देन
 स्वीकारात्, न वक्ष्यमाणं पुर्यष्टकं तत्स्यस्यान्तःकरणत्रय-
 स्य वर्गशब्देनैव गृहीतत्वात्, तन्मात्राणां च वासनामात्ररू-
 पाणामुपदेश्यमयोगिनं प्रति साक्षात्प्रवृत्त्यादिकर्तृत्वेनासि-
 द्धेः, योगिनस्तु साक्षात्कृततन्मात्रस्य स्वयमेव परतत्त्वप-
 रिशीलनावहितस्योपदेश्यत्वाभावात्; तस्मादेतदेकीयमत-
 मसत् । विभूढोऽमूढवादित्यनेन करणवर्ग एव संबन्ध्यो,
 नत्वान्तरमपि करणेश्वरीचक्रं तस्य चिन्मत्काररूपत्वात् ।
 एवमभिदधानस्यायमाशयः, यदयं शंकरात्मा स्वस्वभावो-
 ऽतिदुर्घटकारिणः स्वातन्त्र्याद्युपदेव संवित्सारं च क-
 रणेश्वरीचक्रं जडाभासरूपं च करणवर्गमेकतयैव निर्मास-
 यन् प्रवृत्तिस्थितिसंहतीः कारयति येन भगवत्स्यः करणो-
 श्वर्यो यथा तत्तद्भावसृष्ट्यादि विदधति तथा करणवर्गो
 जडोऽपि तत्कारीव लक्ष्यते । यद्यपि रहस्यदृष्टौ न कश्चि-
 ज्जडः करणवर्गोऽस्ति अपितु विज्ञानदेहाः करणेश्वर्य एव
 विशुक्लमन्ते तथापीह सुप्रसिद्धप्रतीत्यनुसारेणोपदेशः । क-
 रेण तदस्याग्रोपदेशोऽनुपवेश्य इत्येवमुक्तम् । एवं च गोल-
 कादिरूपकरणवर्गप्रवृत्त्यादिक्रमेण तदधिष्ठातृत्वं निश्चय-
 रीचिचक्रं चिन्वानेनैव तदुभयमप्येवम् अभिप्रेक्ष्यते

स्वस्वरूपं परीक्षणीयं, यतस्तत्प्राप्तौ तदीयांकृत्रिमा स्वतन्त्र-
तनस्य योगिनः स्यादित्यप्यनेनैवोक्तं भवति । तदेतदेव प-
रीक्षणीयं परमोपादेयत्वादेतदेव च परीक्षितं शक्यमुक्तमु-
क्त्या सुखोपायत्वात्, अत एवादरेणामिलयितविषयोपभो-
गानिरोधात्मना बहुमानेन । अत्र परीक्षणीयस्येहत्योपदे-
शानुसारेण प्राप्तकालता । यथोक्तं रहस्यगुणमिः

मिन्नमिजेतु पदेतु पतम्बिकाः

करवदुत्तम उडुत्तमः मम ।

अथ कथं शक्यं ममागमि मेव च

अथविमेषासकृत्सिद्धसम् ॥ (३० स्तो० ८१०)

इति । परीक्षयमित्यर्थः शक्ये प्राप्तकालतायां प्रैषादौ च क-
त्मा । अथ च अहः करणवर्गो भद्रत्वादमूढवत्प्रवृत्त्यादि
लभते इति सर्वस्यानुभवसाधिकमभिदधदिन्द्रियादिसैतन्य-
मादिष्वार्वाक्यतमप्यनेन व्युदस्तवान् ॥ ७ ॥

अथ कथमुक्तं ततस्तत्वाधेतनतामिवासाधेभिर्माणि स्वयं
महत्त्वादि लभन्त इति, यावतायमेव प्राप्तक इच्छा दात्रा-
दीनीव करणानि मेरयति । अदप्युक्तं ततस्त्वं अयत्नेन प-
रीक्षयम् इति तदपि कथं, यतोऽज्ञातमिच्छा बहिरेवासुधा-
कृति न तु तत्परिष्कारां प्रवर्तितमुत्सहत इत्याशङ्क्याह

अथ हीड्छानोदमस्यार्थं

प्रेरकत्वेन वर्तते ।

अपि स्वात्मवक्षस्पृष्टा-

रपुरुषस्तस्मिन् भवेत् ॥ ८ ॥

अयं लौकिकः पुरुष इच्छैव नोदनं प्रतोदस्तस्य प्रेरक-
त्वेन करणप्रवर्तनार्थव्यापारणाय यस्मात् प्रवर्तते, अपि
तु आत्मनश्चिद्रूपस्य यद्वलं स्पन्दतत्त्वात्मकं तत्स्पर्शात्तत्कृ-
तात्कियन्मात्रादावेशात्तत्समो भवेत्, अहन्तारसपिबुद्धभि-
वेकादचेतनोऽपि चेतनतामासादयत्येव । ततस्तत्तत्त्वं न
केवलं करणानि यावत्तत्प्रेरकत्वेन शङ्कितं कल्पितमपि प्र-
मातारं चेतनीकृत्य स्वयं प्रवृत्त्यादिपात्रं करोति येना-
स्यायमभिमानोऽहं करणानि प्रेरयामीति । स्पन्दतत्त्वानुवेधं
विनापि तु स एव न किञ्चिदिति करणानां ग्राहकस्य च
स्वरश्मिचक्रप्रसरानुवेधेन चेतनीभावापादकं तत्त्वं परीक्ष्य-
मिति युक्तमेव । यदि पुनरिच्छाख्येन प्रतोदरूपेण करणा-
न्तरेण करणानि प्रेरयेत् तदपीच्छाख्यं करणं प्रेर्यत्वात्कर-
णान्तरं स्वप्रेरणायापेक्षेत तदप्यन्यदित्यनवस्था स्यात् ।
यत्तुक्तम् 'अस्माकमिच्छा न तत्र प्रवर्तितुमुत्सहते' इति त-
त्राप्यायं श्लोकार्धमभ्युपगमेन, परं तत्तरतया योज्यम् । स-
त्यं, नायं पुरुषस्तत्त्वपरीक्षार्थमिच्छां प्रवर्तयितुं शक्नोति
नेच्छया तत्त्वं विषयीकर्तुं क्षमस्तस्याविकल्प्यत्वादपि तु वि-
षयाननुधावन्तीमिच्छां तदुपभोगपुरःसरं प्रशमय्य यदा
तन्तर्मुखात्मबलं स्पन्दतत्त्वं स्वकरणानां च चेतनावहं
स्पृशति तदा तत्समो भवेत् तत्समावेशात्तद्वत्सर्वत्र स्वत-
न्त्रतामासादयत्येव, यथादेवं तस्मात्तत्त्वं परीक्ष्यमित्यर्थः ।
शक्तिभूमेः स्पर्शप्रधानत्वादात्मबलस्पर्शादित्युक्तम् ॥ ८ ॥

ननु चार्थं चेन्नी परमेश्वरमयोऽपि किं न सदा पारिपू-
र्येण स्फुरति, कस्मादन्तर्मुखात्मबलस्पर्शमपेक्षत इत्या-
शङ्क्याह

निजाशुद्ध्यासमर्थस्य

कर्तव्येष्वभिलाषिणः ।

यदा शोभः प्रलीयेत

तदा स्यात्परमं पदम् ॥ ६ ॥

निजा स्वात्मीया स्वस्वातन्त्र्योद्भासिता येन स्वस्वपा-
विमर्शस्वभावा इच्छाशक्तिः संकुचिता सत्यपूर्णम्मन्यता-
रूपा अशुद्धिराद्यन्तर्गतं, तन्मलोत्थितकण्टकपञ्चकाविल-
त्वात् ; ज्ञानशक्तिः क्रमेण भेदसर्वहृत्त्वकिञ्चित्त्वान्तःक-
रकशुद्धीन्द्रियतापक्षिपूर्वमस्यन्तं संकोचग्रहणेन भिन्नवेष-
प्रधारणं मायीयं मलमशुद्धिरेव , क्रियाशक्तिः क्रमेण भे-
दसर्वकर्तृत्वकिञ्चित्कर्तृत्वकर्मैन्द्रियरूपसंकोचग्रहणपूर्वमस्य-
न्तं परिमिततां प्राप्ता शुभाशुभानुष्ठानमयं कर्म मलमप्य-
शुद्धिः , तयासमर्थस्य पूर्णहृत्त्वकर्तृत्वविकलस्य तत एव
कर्तव्येषु लौकिकशास्त्रीयानुष्ठानेष्वभिलाषिणोऽमीष्टानवा-
प्तेर्निस्पृमभिलाषव्याकुलस्य तत एव अक्षमप्यलब्धस्वस्व-
पविश्रान्तेः , यदा उक्तवक्ष्यमाणोपपत्त्यनुमेषावष्टम्भतोऽ-
भिलाषविषयश्रावकाभिमानात्मा शोभः प्रलीयेत अनात्म-
न्यात्माभिमाननिवृत्तिपुरःसरमात्मन्यनात्माभिमानोपशा-
न्तिपर्यन्तेन प्रकर्षेण लीयेत तदा परमं स्पन्दतत्त्वात्मकं
पदं स्यादस्य अत्यभिज्ञाविषयतां गाथादित्यर्थः । न तु
तदैव भवति तस्य नित्यत्वात् । उक्तं च विज्ञानमैरवे

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।

यदा मिये परिपूर्णं तदा तत्परमं पदम् ॥ (श्लो- १३८)

इति । निजाशुद्धिशब्देन मलं नाम द्रव्यं पृथग्भूतमस्तीति
ये प्रतिपन्नास्ते दूष्यत्वेन कटाक्षिताः ॥ ६ ॥

ननु च ग्राहकाहंभावात्मनि क्षोभे क्षीणे निस्तरङ्गज-
लधिप्रख्यमस्पन्दमेव तत्त्वं प्रसक्तमित्याशङ्क्यं शमयति

तदास्याकृत्रिमो धर्मो

ज्ञत्वकर्तृत्वलक्षणः ।

यतस्तदेप्सितं सर्वं

जानाति च करोति च ॥ १० ॥

तदेत्युपदेक्षयापेक्षया अकृत्रिमः सहजो धर्मः प्राप्तिवि-
ष्टस्वतन्त्रस्वरूपः परमेष्ठरस्वभावो ज्ञत्वकर्तृत्वे सामरस्या-
वस्थितप्रकाशानन्दात्मनीः ज्ञानक्रिये लक्ष्यमव्यभिचारि-
स्वरूपं यस्य तादृक् तदा क्षोभोपशमेऽस्य पुरुषस्य स्वा-
दभिष्यज्यत इत्यर्थः । कुत एतदभिष्यज्यत इत्याह, यत-
स्तदा परमपदप्रवेशसमये सर्वमीप्सितमिति यद्यजिज्ञासि-
तं चिकीर्षितं वास्य तत्प्रविविचयामभूत् तत्तज्जानाति
च कसेति च । चकारावत्र यौगपद्यमाहृतुः न तु यथैके
चकाराभ्यां ज्ञानक्रिययोरैकात्म्यं सूचयतीति, तद्धि ज्ञत्व-
कर्तृत्वलक्षणा इत्यनेनैकधर्मविशेषणेन संबन्धिनिर्देशेन
वास्तवस्वरूपाभिधायिनोक्तम् ॥ १० ॥

अथ यतः करोति निजाशुद्धीति यत्रप्रतिपादितोन्मे-
पक्रमसमाधानसाक्षात्कृतस्य स्पन्दतत्त्वस्य दृढावष्टम्भा-
दधुस्थानमपि समाध्येकरसं कुर्वतो भवोच्छेदो भवतीत्याह

तमधिष्ठातृभावेन

स्वभावमवलोकयन् ।

स्मयमान इवास्ते य-

स्तस्येयं कुतः कुतः ॥ ११ ॥

उक्तोपपत्त्युपलब्ध्यनुशीलनप्रत्यभिज्ञातं तं स्पन्दतत्त्वा-
त्मकं स्वभावमात्मीयमधिष्ठातृभावेन व्युत्थानदशायामपि
व्याप्नुवन्तमवलोकयन्निन्यानः

‘तु मजेक विरोधप्रतिमरूपा विकसिते ।

निर्विकल्पतया मध्ये तथा मीरवकपक्ष ॥’ (वि. मे. २१)

इति, तथा

‘सर्वाः शक्तिभेदसा दर्शनाद्याः

स्ये स्ये वेद्ये योगपथेन विष्णुः ।

सिद्धिर्वा मध्ये हाटकस्तन्मभूत-

सिद्धिर्वा मध्ये हाटकस्तन्मभूत-

इति श्रीविज्ञानमीरवकच्यास्तोत्रनिर्दिष्टसंप्रदाययुक्त्या मि-
मीलनोन्मीलनसमाधिना युगपद्व्यापकमध्यभूम्यवष्टम्भा-
दुप्यासितैतदुभयविसर्गारविधिगलितसंकलमिकल्पोऽक्रम-
स्फारितकरणावकः

‘अस्तसंययो वहिर्दृष्टिर्निर्मेयान्मेववर्जितः ।

इयं सा मीरवी मुग्धा लघ्वतन्त्रेण गोविता ॥’

इत्याज्ञातभगवन्मीरवमुद्रानुप्रविष्टो मुकुरान्तर्निमज्जदुग्ध-
ज्जमानाप्रतिविम्बकदम्बकल्पमनस्य भावराशिं विदाकाश
एवोदितमपि तत्रैव विलीयमानं पश्यन् अन्मसहस्रापूर्व-
परमानन्दधनलोकोत्तरस्वस्वरूपप्रत्यभिज्ञानात् भटिति पु-
टितसकलवृत्तिः स्मयमानो विस्मयमुद्रानुप्रविष्ट इव महा-
विकासासादनाय सहसैव समुदितसमुचिततात्त्विकस्वभा-

वो यो योगीन्द्र आस्ते तिष्ठति न त्ववष्टम्भाच्छिद्येलीभ-
वति , तस्येयमिति सकलजगत्कम्पकारिणी कुत्सिता जन-
नमरणादिप्रबन्धरूपा सृतिः प्रवृत्तिः कुतो निजाशुभिल-
क्षणास्य तद्वेतोरमावाप्तैव भवतीत्यर्थः । यथोक्तं श्री-
पूर्वशास्त्रे

‘ तस्ये निश्चलचित्तस्तु भुजामो विषयानपि ।

मेव संस्पृश्यते दैवैः पञ्चपत्रमिवाभ्रमता ॥

विद्यापहारिमन्त्रादिसकन्दो भक्षयन्नपि ।

विषं न भुङ्कते तेन तद्वद्योगी महामतिः ॥ ’ (मा.वि.० १८।१२.०)

इति ॥ ११ ॥

अथ ये श्रुत्यन्तविद्वत्पादमाध्यमिकादयः क्षोभप्रलये
विश्वोच्छेदरूपमभावात्मकमेव तत्त्वमवशिष्यत इत्युपादि-
षन् तान्प्रतिबोधयितुं तदुपगततत्त्वप्रातिपक्ष्येण लोको-
त्तरतां प्रकरणशरीरस्य स्पन्दतत्त्वस्य निरूपयति

माभावो भाव्यतामेति

न च तत्रास्त्यभूढता ।

यतोऽभियोगसंस्पर्श-

तदासीदिति निश्चयः ॥ १२ ॥

अतस्तत्कृत्रिमं ज्ञेयं

सौषुप्तपदवत्सदा ।

न त्वेवं स्मर्यमाणत्वं

तत्तत्त्वं प्रतिपद्यते ॥ १३ ॥

‘अतदेवममं भाषीत ।’ [भा० २ । १४ । १]

इत्याद्युक्त्या अत्यन्तविदाद्यभिमतोऽभावो भाष्यतां नैति भावनाया भाष्यवस्तुविषयत्वाद्भावस्य न किंचित्त्वाद्भाष्यमानतायां वा किंचित्त्वे सत्यभावत्वाभावात्, किंच भावकस्यापि यत्राभावः स विश्वोच्छेदः कथं भावनीयः, भावकाभ्युपगमे तु न विश्वोच्छेदो भावकस्यावशिष्यमाकाशादिति न विश्वाभाव एव तत्त्वम् । अथ कल्पितोऽयं भावको विश्वोच्छेदं विकल्पकल्प्यमानं भावयन् भावनापरिनिष्पत्ती भाष्यतादात्म्याद्भावस्यः संपद्यत इति पक्षः । तत्रोच्यते, तत्राभावभावनायां नामूढता न च तत्रास्त्यमूढता अपि तु मोह एवास्ति

.....यद्यदेवातिभाष्यते ।

भावनापरिनिष्पत्ती तत्सफुटं कल्पधीफलम् ॥

इति न्यायाद्विश्वोच्छेदात्मन्यभावे भाष्यमाने न कदाचित्परमार्थासिर्भवति । अथोच्यते

‘सर्वोच्छेदमर्थमैव सर्वतस्त्वेवोच्यते ।

सर्वज्ञेयाभावैः शून्यं न शून्यं परमार्थतः ॥’

इति नागार्जुनोक्तमीदृशं तच्छून्यमिति । सत्यं, यदि विद्वानन्वयना स्वतन्त्रा पारमार्थिकी भित्तिभूता शूरभ्युपेयते यथा विज्ञानभैरवादी पारमेश्वरी

‘विकालकलनातीता ।’ (वि० भे० १४)

इत्यादिना पारमार्थिकीं भित्तिभूतां चित्तमिवत्त्वान् शून्यभावनोक्ता अन्यथा न शून्यमिति शून्यैवेयद्वक्तिः ‘यद्यदेवातिभाष्यते’ इति प्रतिपादितत्वात् । यत्तु

‘मेवमस्या’ काव्याविज्ञेया माहता शून्यतोऽप्यते ।

न पुनर्लोककृत्याद नास्ति कव्यायां दुपातिमी ॥

इत्यालोकमालायामुक्तं तत्तु सत्यं, त्वादृशामविज्ञेया अविज्ञे-
यत्वाद्भक्तुमशक्येत्युच्यतां शून्यतेति तु कुतः शून्यतापि च
यावन्नाव्यते तावद्विकल्पोऽस्ति तत्त्वादसौ विवेक्ष्य । यदि
च त्वादृशां सा ज्ञातुमशक्या तद् तत्पदसाक्षात्काराभिज्ञ-
सद्गुरुसपर्या कार्या, न तु शून्यतेति स्वमनीषिकयैव व्यवह-
त्यात्मा परश्चागाधे महामोहे निक्षेप्तव्य इत्यलम् । अथ कुतो
ज्ञातं तत्र मूढतास्तीत्यत्रानेनोत्तरमाह यत इति । अभियो-
गः समाधानोत्थितस्य कीदृगहमासमिति तदवस्थाभिमुख-
विमर्शात्माभिलापस्तत्संस्पर्शाद् तद्वशाद्धेतोस्तदासीदिति
यतो निश्चयः ‘गाढमूढोऽहमासम्’ इति यतोऽस्ति म-
तिपत्तिः अतो मोहावस्थैव सा कल्पिता तथा स्मर्यमाणा-
त्वात्, सा चानुभूयमानत्वादनुभवितुः प्रमातुरवस्थातृत्प-
स्य प्रत्युत सत्तामावेदयते न त्वभावमिति विश्वाभावावस्था-
यां चिद्रूपस्याखण्डितमेव रूपं तिष्ठतीति नामुष्याभावो
जातुचिद्रक्तुं शक्यत इत्युक्तं भवति । ननु दृष्टं निश्चितं नी-
लादि स्मर्यते न च शून्यभूतस्य न्यग्भूतपुद्गिष्वप्येति निश्चयोऽ-
स्ति तत्कथमुक्तं तदासीदित्यौत्तरकालिकाभिधयान्मूढता
सेति । उच्यते वेद्यस्यैषा गतिः, यस्मात्तदिदन्तासारमिद-
न्तया यावत्प्रमात्रा स्वात्मोपारोहेण न निश्चितं तावन्न स्मर्य-
ते, वेदकस्तु कल्पितशून्याद्यवस्थासु संकुचितोऽप्यसांकेति-
काहन्तापरमार्थ एवेति न तस्य स्वात्मनि वृथक्तास्तीति त-
भिधायको विकल्पः, — इत्यहंविमृश्यमेव तदा स्वसंवेदनै-
नैव सिद्धं शून्यप्रमातृत्वं विश्वप्रतियोगित्वाच्च संकोचसारं

तदुत्तरकालं कथ्यते इति न काचित्सुपपत्तिर्यथादेवतस्त-
त्त्वम्यात्मकं परं कृत्रिमम्

‘तस्माद्भूतमभूतं वा यच्चवेवातिभाष्यते’ ।

इति तदुक्त्यैव नीत्या अभूतभावनयैवोत्थापितं परमेश्वरे-
ष्वेव ज्ञानगोपनायै मूढानामुपेयतया तथा भासितमित्यर्थः ।
हेयं ज्ञातव्यं हेयरूपं च सदा सुषुप्तवदिति दृष्टान्तः । अत्र
भाषः—सदा सुषुप्तं मोहरूपमप्रयाससिद्धं सर्वस्यास्त्येव त-
त्किमनेन समाधिप्रयत्नोपार्जितेनान्येन शून्येन कृत्यं इव-
स्याप्यवस्तुत्वाविशेषादिति । प्रायश्चाकिञ्च शून्ये दुरुत्तरे
महायोहार्ये एव वेदान्तविद्वत्पादसांख्यसौगतादिप्राया
बहवोऽनुप्रविष्टाः । स्पन्दतत्त्वसमाधिविज्ञूयामपि च शि-
थिलीभूतप्रयत्नानां शून्यमेतद्विप्रभूतम् । यद्वक्ष्यति

‘तदा तस्मिन्महायोनिः’ । (१ । २२)

इत्यारम्भ

‘वीरुसप्रवृत्तयः’ । (१ । २३)

इति । अत एतदुच्छेदे प्रवृत्तकारणं महान् संरम्भो लभ्य-
ते । तथाचेह हेयतयैव तथिर्थायामि पुनरपि निर्लेप्यते

‘कार्योऽनुक्तः प्रवृत्तः च’ । (१ । २४)

इत्यत्र । ततोऽस्माभिरेतद्वृत्तारम्भः कुत इति न नः कोपः
कार्योऽत्रमवन्निरूपदेशनिर्मातृनदत्तकलैः । सौगतेषु दृषि-
तेषु भुत्पन्तपादादयो दृषिता एव सुषुप्त्यापत्तादिति भा-
ष्यधिकमुक्तम् । तदिदानीं प्रकृतयेव प्रमेहे तद् स्पन्दारूपं

१ क० ख० पु० पृष्ठविति पाठः । २ ख० पु० विज्ञातयेति पाठः ।

तत्त्वमेवमिति शून्यवक्त्रं अर्थमाणत्वं प्रतिपद्यते तस्य सर्व-
दानुस्यूतोपलब्धेरूपस्य कदाचिदप्यनुपलभ्यस्वायोगा-
त् । तथा चाहुः ।

‘विज्ञातारमेवे केन विजानीयात्’ । (बु० भा० ४०४ । ५ । १५)

इति । यद्यपि च समावेशदशा व्युत्थितेन प्राणाविसं-
स्कारवशात्स्मर्यते तथापि न तावदेव स्पन्दतत्त्वमपि तु स-
र्वानुस्यूतानवच्छिन्नप्रकाशानन्दसारपरप्रमातृरूपमेव तत् ।
यद्वक्ष्यति

‘तस्माच्चन्द्रार्थेचिन्तासु न सावस्था न चाशिवः’ । (२ । ४)

इति । अतोऽस्यानवच्छिन्नचमत्काररूपस्य न जातुचित्स्म-
र्यमाणत्वं मूढत्वं वा । यस्तु तत्तत्त्वमितीह तच्छब्देनास्य
निर्देशः कुतः स

‘स्वातन्त्र्यामुक्तमात्मानं’ । (इ० प्र० १ । ५ । १६)

इति श्रीप्रत्यभिज्ञाकारिकोक्तनीत्या कल्पितस्यैवापारमा-
र्थिकस्वरूपस्य न तु तत्त्वतः पारमार्थिकस्य । न प्रतिपद्यते
इत्यनेनेदमाह अस्य तत्त्वस्य अर्थमात्रत्वेन प्रतीतिरे-
व नास्तीति ॥ १३ ॥

ननु यत्र स्थितमित्यादौ चिद्रूपस्यैव विश्वकार्यरूपता-
ब्राह्मत्वमुक्तं तच्चानोत्थापितं कुत्रिममभावात्मकं त्वं ते-
नैव गृहीतमिति कथमस्यानवच्छिन्नचमत्काररूपममूढत्व-
मित्याशङ्कयामाह

अवस्थायुगलं चात्र

कार्यकर्तृवशुद्धितम् ।

कार्यता शयिणी तत्र

कर्तृत्वं पुनरप्ययम् ॥ १४ ॥

कार्योन्मुखः प्रयत्नो यः

केवलं सोऽत्र लुप्यते ।

तस्मिँल्लुप्यते विलुप्तोऽस्मी-

त्यबुधः प्रतिपद्यते ॥ १५ ॥

न तु योऽन्तर्मुखो भावः

सर्वज्ञत्वगुणास्पदम् ।

तस्य लोपः कदाचित्स्या-

दस्यस्यानुपलम्भनात् ॥ १६ ॥

अत्र स्पन्दतत्त्वे कार्यत्वं कर्तृत्वमिति च शब्दितं श-
ब्दव्यवहारमात्रेण भेदितमत्रस्यायुगलमस्ति, वस्तुतो हि
तदेकमेव स्वतन्त्रप्रकाशपनशंकरकर्म तत्त्वं कर्तृसत्त्वान्यति-
रिक्त्या प्रकाशात्मना क्रियया व्याप्तं तदभेदेन प्रकाशमानं
तत्त्वबुधनशरीरवदभावादिपक्षे स्वीकृत्यकार्यमित्युच्यते
तदन्यस्य कस्यापि कारकत्वायोगात् । यथोक्तं भीमत्वमि-
त्यामात्रम्

‘अवश्यं तु न सा शक्तिः सत्ता नवसत्ताः सतः ।’

कर्तृकमेतत्तत्त्वेन कार्यकारकता सतः ॥’ (ई- प्र- २ । १४१)

इति । तस्य भेदमेव कार्यत्वं यदयं विधिप्रदेशकालाद्यामा-

न-क- ३० बुद्धयते इति पाठः ।

ससंयोजनवियोजनक्रमेणानन्तान् देहनीलाद्याभासाभिदा-
 त्मनः स्वरूपादनतिरिक्तानपि मुकुरप्रतिबिम्बवदतिरिक्तानि-
 वाभासयति, यावच्च किञ्चिदाभासयति तत्सर्वमाभास्यमा-
 नत्वादेव बहिर्मुखेन रूपेण ज्ञयधर्मकं, ज्ञयभास्येदन्ताभास-
 निमज्जनेनाहन्तारूपतयावस्थानम्, अत एव देहादेश्राहक-
 स्य यो वेद्यांशः स एव भगवता सृज्यते संक्षिप्यते च न स-
 हन्ताप्रकाशात्मकं कर्तृरूपं तस्य देहाद्यावेशेऽपि भगवदेक-
 रूपत्वात्; अतस्तत्र तयोः कार्यकर्तृत्वयोर्मध्यात्कार्यता
 क्षयिणी कर्तृत्वं चित्त्वातन्व्यरूपं पुनरक्षयं जगदुदयापाय-
 योरपि तस्य स्वभावादचलनात् । चलने तु जगदुदयापा-
 यावपि न कौचिच्चकास्यातामिति मूढाद्यवस्थायामप्यख-
 ण्डितचमत्कारसारममूढमेवैतत् । नन्वभावसमाधाननिष्प-
 त्तौ सुषुप्तादौ चास्य कर्तृत्वं नोपलभामहे कश्चिदपि प्रवृत्त्य-
 दर्शनात् । सत्यं, कार्योन्मुख इन्द्रियादिप्रेरणात्मकव्यापार-
 प्रवणो यः प्रयत्नः संरम्भः सोऽत्र कार्यक्षयपदे लुप्यते
 विच्छिद्यते, तस्मिँल्लुप्ते सति अशुद्धोऽभावसमाध्यपहारिता-
 त्मरूपो मूढो विलुप्तोऽस्मीति मन्यते । यः पुनरन्तर्मुखो-
 ऽहन्ताप्रकाशरूपः स्वभावोऽत एव सर्वज्ञत्वगुणस्यास्पदम्
 उपलक्षणी चैतत्सर्वकर्तृत्वादेरपि, तस्य लोपो न कदाचित्स्या-
 ज्ञवतीति न कदाचिदपि सम्भावनीयोऽन्यस्व तद्व्योपमु-
 पलब्धुः कस्याप्यनुपलम्भात्, यदि स कश्चिदुपलभ्यते
 स एवासावन्तर्मुखश्चिद्रूपो न चेदुपलभ्यते तर्हि सा लोप-
 दशास्तीति कुतो निश्चयः । अथ चान्यः कश्चित्तद्व्योपं नो-
 पलभतेऽपि तु स एव प्रकाशात्मा तत्कार्यं तस्याभावः ।
 एवं चान्यस्यानुपलम्भनादित्यत्रान्यकर्तृकस्योपलम्भस्याभा-

वावित्यर्थः । अथ च घटाभावो यथा घटविविक्तभूतला-
घुपलम्भनाभिधीयते तथैवात्माभावोऽप्यात्मविविक्तस्य क-
स्यसिद्धुपलम्भाभिधीयेत तदुपलम्भकसत्तावश्यंभाविनीति
तदुपलम्भकत्वात्मनास्तित्वा न सिध्यति । यदि च कार्यो-
न्मुखप्रयत्नलोपे स लुप्तेत तदोत्तरकालमन्यस्य कस्याप्यु-
पलम्भो न भवेत् अन्योपलम्भाभावः प्रसज्येतेत्यर्थः ।
अपि चान्यस्य बहिर्मुखस्य प्रयत्नस्य सौषुप्तादावनुपलम्भा-
त् कथमन्तर्मुखस्य तत्त्वस्य बालिशैर्लोप आशङ्कितो य-
तोऽन्यस्य लोपेऽन्यस्य किं वृत्तम् । अथ चान्यस्य कार्यो-
न्मुखप्रयत्नस्यानुपलम्भादनुपलम्भप्रकाशनाच्च कदाचित्प्र-
काशात्मनोऽन्तर्मुखस्य तस्योपलब्धुर्लोपः, यतोऽसावन्तर्मु-
खोभावः सर्वज्ञतगुणस्यास्पदं तामप्यभावदर्शां वेत्येव अ-
न्यथा सैव न सिध्येदिति । अन्यस्येति कर्तरि कर्मणि च
पठ्यते । अन्तर्मुखे कार्यतत्प्रतियोगितामिव कर्तृत्वस्य संभा-
व्यावस्थातुमुक्तं वस्तुतस्तु उक्तपुत्र्या तस्यावस्थातुत्वमेव ।
अन्तर्मुख इति अन्तः पूर्णाहन्तात्मकं मुखं प्रधानं यस्येति
योज्यम् ॥ १६ ॥

एवमप्रबुद्धो बहिर्मुखव्यापारनिरोधे ग्राहकस्याप्यात्म-
नोऽनुपपन्नमप्यभावं निश्चिनुत इति प्रतिपाद्य सुप्रबुद्धाप्रबु-
द्धयोर्वाहगात्मोपलम्भस्तं निरूपयति

तस्योपलब्धिः सततं

त्रिपदाढ्यभिचारिणी ।

नित्यं स्यात्सुप्रबुद्धस्य

बुद्धाद्यन्ते परस्य तु ॥ १७ ॥

तस्य प्राकरणिकस्वभावस्य योपलब्धिः अनवच्छिन्नः
प्रकाशः सा कथितयुक्त्यवष्टम्भात्सुष्ठु प्रबुद्धस्याप्रबुद्धतासं-
स्कारेणापि शून्यस्य सततं त्रिष्वपि जागरस्वप्नसौषुप्तपदेषु
नित्यमिति आदौ मध्येऽन्ते चाव्यभिचारिणी अनपायिनी
स्यान्नवत्येष सदासौ शंकरात्मकस्वभावतया स्फुरतीत्य-
र्थः । परस्याप्रबुद्धस्य पुनस्तासां दशानां खोचितसंविद्भू-
पाणां प्रत्येकमदाबुद्धभूपायामन्ते च विश्रान्त्यात्मकान्तर्भू-
खत्वे न तु खोचितार्थावभासावस्थितिरूपे मध्यपदे । यदुक्तं
श्रीशिवदृष्टौ

‘यावत्समप्रज्ञानाप्रज्ञातृस्पर्शदशास्वपि ।

स्थितैव लक्ष्यते सा तु तद्विश्रान्त्याप्यवा फले ॥’ (शि० ६० २।२)

इति । भट्टलोप्लटेनापि तदाद्यन्त इत्येषमेव व्याख्यायि स्व-
वृत्तौ । भट्टश्रीकल्लटवृत्त्यक्षराण्यपेक्ष्य वयमपि तद्वृत्त्यक्षरा-
नुरोधेन सौत्रमर्थमतिविमलमपि क्लिष्टकल्पनया व्याकर्तुम-
शिक्षिताः, यत एवासुप्रबुद्धस्य तदाद्यन्तेऽस्ति तदुपलब्धिः
अत एवायमिहाधिकारी स्पन्दोपदेशैः सुप्रबुद्धीक्रियते ।
यद्वक्ष्यति

‘अतः सततमुक्तः स्पन्दोपदेशैर्विहितये ।

आप्तम् ॥’ [१।२३]

इत्यादि

‘सौषुप्तपदवम्बुदः प्रबुद्धः स्वावनावृतः ।’ [१।२४]

इति

तथा स्वमेव [२।२]

इत्यादि

‘प्रबुद्धः सर्गादा तिष्ठेत् ।’ [२।१२]

इत्यादि च । अत्र हि जागरादित्रिषु पदेषु प्राप्यन्तकोटिब-

न्मध्यमप्यर्थावसायात्मकं पदं तुर्याभोगमयं कर्तुं प्रबुद्ध-
स्य सुप्रबुद्धतापादनायोपदेशः प्रबुद्धः, एतच्च निर्णेष्यामः॥
तथा च शिवद्वयम्

‘जामत्स्वामसुप्तमेवे तुर्याभोगसंभवः ।’ (शि० सू० १ । ७)

इति । तथा

‘त्रिषु चतुर्थं तैलवदासेष्यम् ।’ (शि० सू० २ । २०)

इति

‘त्रितयभोक्ता बीरेशः ।’ (शि० सू० १ । ११)

इति ॥ १७ ॥

सुप्रबुद्धस्य त्रिषु पदेषु यादृर्युपलब्धिर्स्ता विभागेन
दर्शयति

ज्ञानज्ञेयस्वरूपिण्या

शक्त्या परमया युतः ।

पदद्वये विभुर्भाति

तदन्यत्र तु चिन्मयः ॥ १८ ॥

सुप्रबुद्धस्य भूत्वा ज्ञानज्ञेयस्वरूपया मध्यमे पदे ज्ञाना-
ग्रपर्यन्तयोस्तु स्वस्वरूपयैव स्पन्दतत्त्वात्मना पराशक्त्या
युक्तो विभुः शंकरात्मा स्वभावो जागरास्वप्नरूपे पदद्वये
भाति । तत्र हि विश्वमसौ सदाशिवेश्वरवत्स्वाप्नवत्परयति,
तदन्यत्र तु सुपुते न तु यथान्ये सुपुस्तुर्त्ययोरिति, ‘त्रिपदा-
भ्यभिचारिणी’ इति प्रक्रान्ते तुर्यस्थाप्रस्तुतत्वात् तदुपल-
ब्धेरेव च तुर्यरूपत्वात्, अस्ती विभुचिन्मय एवास्य भाति
अशेषवेद्योपशमादित्येतत्सुप्रबुद्धामिप्रायमेव न तु वस्तु-
तामुपारेण ‘तदन्यत्र तु चिन्मयः’ इत्यस्यानुपपत्तत्वात्-

तेः, लोके सौष्ठवस्य मोहमयत्वात् शिवापेक्षया तु जाग्र-
स्वप्नयोरपि चिन्मयत्वात् एवमपि च प्रकृतानुपयुक्तत्वात् ।
इतः प्रभृति प्रथमनिःष्यन्दान्तो ग्रन्थः प्रबुद्धस्य सुप्रबुद्ध-
तायै स्थितो यथा टीकाकारैर्न चेति तस्तथा परीक्ष्यतां
स्वयमेव, कियत्प्रतिपदं लिखामः ॥ १८ ॥

यथेयं जागरादिमध्यदशापि प्रबुद्धं न प्रतिबध्नाति त-
द्योपपादयति

गुणादिस्पन्दनिष्यन्दाः

सामान्यस्पन्दसंश्रयात् ।

लब्धात्मलाभाः सततं

स्युर्ज्ञस्यापरिपन्थिनः ॥ १९ ॥

गुणाः सत्त्वरजस्तमांसि येषां प्रकृतितत्त्वं विभवभूः ते
मायातत्त्वावस्थिता इहाभिप्रेताः । यथोक्तं श्रीस्वच्छन्दे
मायामहेश्वरकविन्यासे

‘अथ हस्तानामूर्ध्वं च हस्तं शुक्लं विचिन्तयेत् ।

मध्ये तमो विजानीयाद्गुणास्तर्कते व्यवस्थिताः ॥’ [स्व. तं. ३. १५५]

इति । त आदयो येषां कलादीनां चित्यन्तानां स्पन्दानां
विशेषप्रसराणां तेषां ये निःष्यन्दास्तु फलसुखनप्रसरा-
नीलसुखादिसंविदश्च तथा योग्यपेक्षया चिन्तुनादावयस्ते
सततं इत्य सुप्रबुद्धस्य कस्यचिदेवापश्मिजन्मनोऽपरिप-
न्थिनः स्वस्वभावाच्छादका न भवन्तीति निश्चयः, यत-
श्चे सामान्यस्पन्दसु कल्पमाश्रित्य यत्र स्थितमित्यत्र नि-
र्णीतवशात् जगद्भात्मलाभास्तत एवोत्पन्नास्तन्मयावेत्सर्वाः ॥

तथाहि

‘स्वात्मस्वरूपेण मायेषु पशुर्मानं क्रिया च वा ।
मायावृत्तीये त एव यतोऽसत्त्वं रजस्तमः ॥’ [ई० प्र० ३ । ३ । ४]
इति श्रीमत्स्यमिहोक्तदशा चितिशक्तिरेव पारमेश्वरी ज्ञान-
क्रियामायाशक्तिप्रितयतया श्रीसदाशिवादियदे स्फुरित्वा
संकोचप्रकर्षात्सत्त्वरजस्तमोरूपं क्रीडाशरीरं श्रयति , यतो
निजविच्छक्तिस्फारमयत्वात्तदधिष्ठितमेव सर्वदा सर्व जा-
नन्सुप्रबुद्धो गुणादिविशेषस्पन्दाननुच्छिन्दन्नपि स्पन्द-
तत्त्वावेशमय एव ॥ १६ ॥

यथा स्वप्नबुद्धान्बभन्त्येते तत्प्रतिपादयति

अप्रबुद्धाभियस्त्वेते

स्वस्थितिर्यगनोद्यताः ।

पातयन्ति दुरुत्तारे

घोरे संसारवर्त्मनि ॥ २० ॥

अप्रबुद्धाभियः प्रायः सर्वमप्रत्यभिज्ञातपारमेश्वरीशक्त्या-
त्मकनिजस्पन्दतत्त्वान्देहात्ममानिनो लौकिकान्प्राणाया-
त्माभिमानिनश्च मितयोगिनस्त्वेते पूर्वोक्ता गुणादिस्पन्द-
निःस्पन्दाः स्वस्याः स्पन्दतत्त्वात्मनः स्थितेः स्थगना-
योद्यता मित्यं तदुद्यमैकसाराः , दुःखेनोत्तार्यन्तेऽस्माद-
शिकैर्जन्तुचक्रमिति दुरुत्तारे लक्षयितुमशक्ये घोरे दुःख-
मये संसारमार्गे पातयन्ति । यद्योक्तं श्रीमोक्षिनीविजये

‘विषयेभ्येव संकीर्णमयोऽयं पातकमवच्छेदः ।

स्वात्मस्वरूपः समाहितश्च घोरतर्षोऽमराः स्मृताः ॥’ [सा० वि० ३ । ३१]

इति । कथा हि पूर्व प्रतिपादिता येन स्पन्दतत्त्वात्मा परा-

शक्तिः सैव विश्वस्यान्तर्बहिश्च वमनात्संसारवामाचारत्वा-
 च वामेश्वरीशक्तिः तदुत्थापितानि तु खेचरीगोचरीदि-
 वचरीभूचरीरूपाणि चत्वारि देवताचक्राणि सुप्रबुद्धस्य
 परभूमिसंचारीणि अप्रबुद्धानां तु अधराधरसरशिमेरका-
 णि । तथा हि या एव सुप्रबुद्धस्य खे बोधगगने चरन्त्यः
 खेचर्योऽकालकलितत्वाभेदसर्वकर्तृत्वसर्वज्ञत्वपूर्णस्वव्याप-
 कत्वप्रथाहेतवस्ता एवाप्रबुद्धस्य शून्यप्रमातृपदचारिण्यः
 कञ्चुरूपतया स्थिताः कालकलितत्वाकिंचित्कर्तृताकिंचि-
 ज्ञताभिष्वङ्गनियमहेतवः । गौर्वाक् तदुपलक्षितासु संजग्य-
 मयीषु बुद्धपहंकारमनोभूमिषु चरन्त्यो गोचर्यः सुप्रबुद्धस्य
 स्वात्माभेदमयाध्यवसायाभिमानसंकल्पाञ्जनयन्ति मूढानां
 तु भेदैकसारान् । दिक्षु दशसु बाह्येन्द्रियभूमिषु चरन्त्यो दि-
 वचर्यः सुप्रबुद्धस्याद्वयप्रथासाराः अन्येषां द्वयप्रथाहेतवः ।
 भूः रूपादिपञ्चकात्मकं मेयपदं तत्र चरन्त्यो भूचर्यस्तदा-
 भोगमय्या आर्यानीभावतया तन्मयत्वमापन्नाः भूचर्यः
 सुप्रबुद्धस्य चित्प्रकाशशरीरतयात्मानं दर्शयन्त्य इतरेषां
 सर्वतोऽप्यवच्छिन्नतां ग्रथयन्त्यः स्थिताः,—इत्येवं प्रमाव-
 न्तःकरणबहिष्करणप्रमेयरूपतयैव तानि चत्वारि चक्राणि
 गुणादिस्पन्दमयान्यप्रबुद्धबुद्धीर्लौकिकांस्तथा त्रिबुन्नावा-
 दिप्रथामात्रसंतुष्टान् योगिनस्तत्तत्प्रसररूपे संसारे पा-
 तयन्ति ॥ २० ॥

यत एवम्

अतः सततमुमुक्तः

स्पन्दतत्त्वविविक्तये ।

आग्रदेव निजं भाव-

मचिरेणाधिगच्छति ॥ २१ ॥

उक्तवक्ष्यमाणरूपस्य स्पन्दतत्त्वस्य विविक्तये विमर्श-
नाय सततमुद्युक्तः

अध्यापकः भगवन् श्री श्री गणेशाय नमः । 'भ. गी. १२ । २'

इति गीतोक्तदृशा सततमेधान्तर्मुखस्वरूपनिमालनप्रवणो
यः स आग्रदेव जागरावस्थास्थित एव निजमात्मीयं शं-
करात्मकं स्वस्वभावमचिरेणाधिगच्छति, तथा अस्य शं-
करात्मा ध्यान्तरः स्वभावः स्वयमेवोन्मज्जति येन प्रबुद्धो
नित्योदितसमावेशासादनात्सुप्रबुद्धो जीवन्मुक्तो भवती-
त्यर्थः ॥ २१ ॥

यथास्योद्युक्तस्य बलवदालम्बनवशोदितानायासतद-
न्यसकलवृत्तिशयमयीषु नियतासु यास्ववस्थासु स्पन्दनि-
धानमुन्मुद्रितमभिमुखीभूतमास्ते ता एताः प्रथममुद्योगस्य
विषया इत्युपदेष्टुमाह

अतिक्रुद्धः प्रहृष्टो वा

किं करोमीति वा मृशन्

धावन्वा यस्पदं गच्छे-

तत्र स्पन्दः प्रतिष्ठितः ॥ २२ ॥

सर्वत्र तावदुपायमार्गे समस्तेतरवृत्तिप्रशमपूर्वमेकाग्री-
भवन्ति योगिनः, एतास्वतिकोषायवस्थासु स्वरसत एव
समस्तापरवृत्तिशयमयीषु यदि स्पन्दतत्त्वविविक्तये सत-

तमुद्युक्तो भटित्यन्तर्मुखीभवन्ति योगिनस्तत्समीहितमचिरे-
 शैव लभन्ते । अयोगिनस्त्वत्र मूढा एवेति तात्पर्यम् ।
 तथाहि समनन्तरविहितदारुणोपघातशत्रुदर्शनान्मर्मस्य-
 शितचद्रचनाकर्णनाद्या प्रथममेवोन्मिषत्संजिहीर्षादेवताह-
 लादन्तर्मुखीभवद्रश्मिचक्रोऽतिक्रुद्धः , चिरप्रार्थितप्राप्ते-
 शीवदनेन्दुदर्शनादेव तत्क्षणमेवोन्मज्जत्पूर्वाभिलाषदेवता-
 वशविकासितानुधावत्समस्तकरणचक्रः ग्रहष्टो वा , वस्त-
 वदाततायिबलेन सर्वतो बलितत्वात्कान्दिशीकः किं क-
 रोमीति मृशान्विकल्पयन्संशयधाराधिरोहात्मनि पदेऽनु-
 प्रविष्टः क्षीणसकलालम्बनविकसत्संशयसंविभिरालम्ब-
 नीकृतवृत्तिप्रसरो वा , प्रत्तवारणाद्यनुबध्यमानो धावन-
 शरीरनिरपेक्षमेव स्वात्मप्रवणीकृतेतरवृत्तिप्रसरदुयोगदे-
 वीभ्रेरणयातित्वरितपलायनक्रियाविष्टो वा ; एवमन्यास्व-
 प्येवंप्रायासु सिंहाजगराद्यवलोकनजनितमहाप्रासाद्यवस्या-
 सु यद्वृत्तिचयात्मकं पदं गच्छेदधितिष्ठेत् स्पन्दतत्त्वविधि-
 कृये सततमुद्युक्तो यो योगिजनस्तस्य तत्र वृत्तिचयात्मके
 पदेऽवस्थाविशेषे स्पन्दः प्रतिष्ठितः स्पन्दतत्त्वमभिमुखी-
 भूतमेव तिष्ठति । तस्मादेतद्वृत्तिचयपदं संचेत्य भटिति
 कूर्मार्कसंकोचयुक्त्या क्रोधसंशयवृत्तीः प्रशमय्य महावि-
 कासव्याप्तिरुक्त्या वा ग्रहर्षधावनवृत्तीर्विस्फार्याभिमुखी-
 भूतनिजस्पन्दशक्तिविमर्शवता योगिना भाव्यम् । यथो-
 क्तं श्रीविज्ञानमैत्रवे

‘कामक्रोधलोभमोहमदमात्सर्यगोचरे ।

इदि निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते’ ॥ (वि० मै० १०१)

यान्ये नवति प्राप्ते इहे वा भाव्ये विराट् ।

आमन्त्रितस्तन्मया तद्वस्तुस्मया भवेत् ॥ (वि० मै० ७१)

पुतामनो मये शोके गहरे चारुदुते ।

कुरुते पुतामनो वसुधैव कुटुम्बकम् ॥ (वि० मै० ११५)

इति ॥ २२ ॥

एवमेतास्ववस्थासुक्तयुक्त्या प्रथमं स्पन्दशक्तिं परिशी-
ल्य तदनु तामेवानुसन्दधत्तर्वास्ववस्थासु तदाख्यानुप्रवेश-
मयी जीवन्मुक्ततामाहरेत् सततोपुक्त इत्युपदिशति

यामवस्थां समात्मन्य

यद्यं सम वक्ष्यति ।

तदवश्यं करिष्येऽह-

मिति संकल्प्य तिष्ठति ॥ २३ ॥

तामाभित्योर्ध्वमार्गेण

चन्द्रसूर्यानुभावपि ।

सौषुम्नेऽध्वन्यस्तमितो

हित्वा ब्रह्मायुडगोचरम् ॥ २४ ॥

तदा तस्मिन्महाठ्योक्षि

प्रलीनशशिभास्करे ।

सौषुप्तपदवन्मूढः

प्रबुद्धः स्यादनावृतः ॥ २५ ॥

अयं शंकरात्मा स्वभावो यन्मम वक्ष्यति अभिष्यक्तं
 सत् येषिदानन्दधनमनुभूतपूर्वं स्वरूपं मां विमर्शयिष्यति
 तदवश्यमहं करिष्ये बहिर्मुखतां हित्वा तत्प्रवण एव भवि-
 ष्यामि इति संकल्प्य निमित्त्य यामतिक्रोधाद्यवस्थास्वनुभू-
 तचरीं चिदानन्दधनां स्पन्दात्मिकामवस्थामेव लब्ध्वा प्रा-
 प्यत्वेनाभिसंधाय तिष्ठति शमितविकल्पगतिमविकल्पाम-
 वस्थामविचलत्वेन भजते यो योगी तदीयां तामवस्थां स-
 माश्रित्य चन्द्रसूर्यौ अपानः प्राणश्चोभावपि हृदयधूमौ मि-
 लित्वा युगपदेव सौषुप्तेऽर्ध्वनि ब्रह्मनाम्नामूर्ध्वमार्गेणो-
 दानपथेनास्तमितः शाम्यतः, कथं ब्रह्माण्डलक्ष्णं गोचरं
 हित्वा ब्रह्मविलाचिष्ठात् ब्रह्माधिष्ठितमण्डं भुक्त्वा ऊर्ध्वक-
 वाटान्तां देहव्याप्तिं त्यक्त्वा तदा चोपलक्षितदेहव्याप्तिकेऽत
 एव प्रकर्षेण लीनावुक्तरूपौ शशिभास्करो यत्र तस्मिन्म-
 हाव्योम्नि निःशेषवेद्योपशमरूपे परमाकाशे प्राप्तेऽपि यः
 शिथिलप्रयत्नतया खेचर्याद्यास्पना गुण्यादिस्पन्दनिःस्पन्देन
 व्यामोहितत्वात् सौषुप्तपदपद्भवति, सौषुप्तेन च सुप्तमप्यु-
 पलक्षितं, तेन च स्वमसुषुप्तवत् यः शून्यादिभूमिमेवा-
 धितिष्ठति स योगी सम्यगनभिष्यक्तस्वस्वभावो मूढ इ-
 त्युच्यते । यथोक्तं श्रीमद्भक्तघटेन

‘यां स्पन्दात्मिकामवस्थामवलम्ब्य ।’

इति ‘योगिनः’ ।

इति च

‘यस्य स्वस्वभावाभिध्वक्तिर्न सम्भवत् कृत्वा स स्वभावित्वा मुक्तता-
 नोऽप्रबुद्धो भिद्यन् स्यात् ।’

इति । यस्तु तत्रापि प्रयत्नपाटवाद्युपेन्द्रताबलात् कथमपि
न शिथिलीभवति स तमसानभिभूतत्वात् चिदाकाशमय-
त्वेनैवावस्थितः प्रबुद्ध उच्यते, अत एव सततोद्योगवतैव
योगिना भवितव्यम्, - इत्यादिष्टं गुरुभिः, इति शिवम्
॥ २५ ॥

इति श्रीमहासाहेबराचार्यकेमराजाप्रकृतिर्मिते स्पन्दमिर्षये

स्वस्वपदरन्तः प्रथमो निःस्पन्दः ॥ १ ॥

द्वितीयो निःष्यन्दः ।

—=०:०:०=—

एवं प्रथमनिःष्यन्देन स्वस्वरूपात्मकं युक्त्युपपन्नं साभिज्ञानं निमीलनसमाधिप्रत्यभिज्ञेयं स्पन्दतत्त्वं प्रतिपाद्य यथा सततं तत्स्वरूपसमासादनेन सुप्रसुद्धता प्राक्प्रचिता भवति तथा इदानीं तस्यैव वैश्वात्म्यमुन्मीलनसमाधिप्रत्यभिज्ञेयं युक्तितोऽपि निर्णेतुं सर्वत्र चिदभेदप्रकाशकं सहजविद्योदयाख्यम् इमं द्वितीयं निःष्यन्दं 'तदाक्रम्य' इत्यादिना 'शिवसद्भावदायिनी' इत्यन्तेन श्लोकसप्तकेन निरूपयति । तत्र विश्वं शुद्धाशुद्धभेदेन द्विधा । तत्र शुद्धं मन्त्रादिरूपं तत् एवोत्पन्नं तन्मयं तत्रैव विश्राम्यति,— इति श्लोकद्वयेनोक्तम् । अशुद्धमपि तन्मयमेव,— इत्यपरेण श्लोकद्वयेनाभिहितम् । तत्संवेदनाधिरूढो जीवन्मुक्तः,— इति श्लोकेनोक्तम् । एतत्तत्त्वसमासादनेनैव साधकानां स्वेष्टसिद्धिः,— इति श्लोकद्वयेनाभिहितमिति सूच्यते । अथ ग्रन्थो व्याख्यायते । यदुक्तम्

‘कस्य स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम् ।’ (१.१.२)

इति, तत्र शुद्धं तावन्मन्त्रादिरूपं, तद्यथा तत् एवोत्पन्नं तद्वलेनैव प्रकाशमानं-तत्रैव विश्राम्यति तत्प्रथम-

निःस्पन्दपरिवटितदृष्टान्तपुरःसरं निरूपयति

तदाक्रम्य बलं मन्त्राः

सर्वज्ञबलशालिनः ।

प्रवर्तन्तेऽधिकाराय

करणीनीव देहिनाम् ॥ १ ॥

तत्रैव संप्रतीयन्ते

शान्तरूपा निरञ्जनाः ।

संहाराधकचित्तेन

तेनैते शिवधर्मिणः ॥ २ ॥

तत् स्पन्दतत्त्वात्मकं बलं प्राणरूपं वीर्यमाक्रम्य
अमेदेन आश्रयतया अवष्टभ्य भगवन्तोऽनन्तव्योमव्या-
घ्रादयो मन्त्राः सर्वज्ञबलेन सर्वज्ञत्वादिसामर्थ्येन स्था-
पयाना जृम्भमाणा अधिकाराय देहिनां प्रवर्तन्ते सृष्टि-
संहारतिरोधानानुग्रहादि कुर्वन्तीत्यर्थः । सर्वज्ञशब्दो भा-
वप्रधानः सर्वकर्तृत्वाद्युपलक्षयति । यथा देहिनां कर-
णान्युपपादितव्या तद्वत्तमाक्रम्य विषयप्रकाशादौ प्रव-
र्तन्ते इति दृष्टान्तः । तथा निरञ्जनाः कृतकृत्यत्वाभिष्टु-
ताधिकारमलाः शान्तविशिष्टवाचकात्मस्वरूपास्तत्रैव स्प-
न्दतत्त्वे बले सम्यग्भेदापत्त्या प्रकर्षेणापुनरावृत्त्या ली-
यन्ते अधिकारमलान्मुच्यन्ते आराधकचित्तेन उपासकलो-

कसंवेदनेन सह । यथोक्तम्

‘अनुपुष्पास्तसंघातं वाताः पदमनामयम् ।’ [मा० वि० १।३१]

इति । यतश्च तत एवोदितास्तद्भलेन विसृष्टास्तत्रैव ली-
यन्ते तेनैते मन्त्रमन्त्रेश्वरादयः शिवस्य परमेश्वरस्य स-
म्बन्धी धर्मः स्वभावो विद्यते येषां ते तथा सामान्य-
स्पन्दसारा इत्यर्थः । ननु करणानां मन्त्राणां च तत
उदयादौ तुल्ये किमिति करणानि न सर्वज्ञादिस्पा-
धिः । उच्यते परमेश्वरो मायाशक्त्या शरीरकरणानि
भेदमयानि निर्मिमीते, विद्याशक्त्या स्वाकाशीयवि-
चित्रवाचकपरामर्शशरीरान्मन्त्रान् । वाचकस्य मायाय-
देऽपि

‘यदोऽयमित्यध्वजसा नामकयातिरेकिणी ।

परेणशक्तिरामेव भासते न स्थिरम्वया ॥’ (१।५।२०)

इति प्रत्यभिज्ञोक्तनीत्या प्रमादभूयनतिक्रान्तेर्न शरीरपुन्य-
दृकादिवद्बोधसंकोचकत्वमस्तीति युक्तमेवैषां सर्वज्ञत्वादि ।
एतच्च

‘नेदे श्वेकारसे भाते ।’ [१।५।३।३३]

इति श्रीप्रत्यभिज्ञाकारिकाटीकायां भित्तस्य दर्शितम् । एवं
विद्यापदावस्थितसृष्ट्यादिकार्यनस्तमद्भारकाग्रपेक्षयैतद्व्या-
ख्येयम् । तथा दीक्षादिप्रवृत्तानामाचार्यादीनां करणरू-
पाः सर्वे मन्त्रास्तत्स्पन्दतत्त्वरूपं बलमाक्रम्य अनुप्रास-
कत्वेन अवबुध्य आचार्यादीनामेव सम्बन्धिनाराध-

कचित्तेन सह मोक्षभोगसाधनाद्यधिकाराय प्रवर्तन्ते, त-
त्रैव शाश्वतवाचकशब्दात्मकशरीररूपा अत एव च निर-
ञ्जनाः शुद्धाः सम्यक् प्रलीयन्ते विश्राम्यन्ति । अत्र
व्याख्यानं 'सहाराधकचित्तेन' इति पूर्वश्लोकेन योज्य-
म् । एवं च मन्त्राणामुदयप्रलयकोटिष्यापि प्रवृत्तावपि भि-
न्निभूतमिति अभिहितम् । एवं च दशाष्टादशादिभेदेन
भिन्ने शैवे मन्त्राणां स्पन्दतत्त्वसारतैवेत्युक्तं भवति ॥ २ ॥

एवं मन्त्रमन्त्रेश्वरादिरूपा शुद्धाभिमता सृष्टिः शिव-
स्वभावेति प्रतिपाद्याधुना अशुद्धाभिमतापि सा मायादि-
रूपा शिवस्वरूपैव,—इति उपपादयन् श्रीमतशास्त्रादिग्रह-
स्यदृष्टिमपि उपदिशति

यस्मात्सर्वमयो जीवः

सर्वभावसमुद्भवात् ।

तत्संवेदनरूपेण

तादात्म्यप्रतिपत्तिः ॥ ३ ॥

तस्माच्छब्दार्थचिन्तासु

न सावस्था न या शिवः ।

भोक्तैव भोग्यभावेन

सदा सर्वत्र संस्थितः ॥ ४ ॥

यतो जीवी ग्राहकः सर्वमयः शिवप्रतिभारूपः, तेन

हेतुना शब्देषु वाचकेषु, अर्थेषु वाच्येषु, चिन्तासु चिन्त-
 न्यज्ञानादिरूपासु आदिमध्यान्तरूपा सावस्था नास्ति
 या शिवो न भवति सर्वमेव शिवस्वरूपमित्यर्थः । च-
 त्तथैवमतो भोक्तैव चिदात्मा ग्राहको भोग्यभावेन देह-
 नीलादिरूपेण सदा नित्यं सर्वत्र विचित्रतत्त्वभूषणादिप-
 दे सम्यगनूनाधिकतया स्थितः, न तु भोग्यं नाम कि-
 न्निम्नोक्तुर्भिन्नमस्ति । जीव इत्युपक्रम्य शिव इत्युपसं-
 हारेण जीवशिवयोर्वास्तवो न कोऽपि भेदः,— इति
 देहाद्यवस्थासु न कासुचिदप्यपूर्णमन्यता मन्तव्या, अपि
 तु चिद्वनशिवस्वभावतैवेति भक्तोपदिशति । यथोक्तम्
 'शरीरमपि ये षट्प्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति
 अर्चयन्ति च ते सिध्यन्ति षटादिकमपि तथामिनिविश्य
 पश्यन्ति अर्चयन्ति च तेऽपीति नास्त्यत्र विवादः' इति
 श्रीप्रत्यभिज्ञाटीकायाम् । भट्टश्रीवामनेनाप्युक्तम्

'आत्मन्वय संविद्यं यस्मात्संवेद्यं न स्वभावतः ।

तस्मात्संविद्यितं सर्वमिति संविद्यमयो भवेत् ॥'

इति । कस्मात् जीवः सर्वमयः इत्यत्र हेतुः सर्वभाषानां स-
 म्युक्त्यादुत्पत्तिहेतुत्वात् अपादानभावप्रधानस्य निर्देशः ।

'प्रमातृमितिमात्रमेवमयमेवमात्रस्य ते

विहार इह हेतुतां समुपमाति यस्मात्तर्हि ।

विदुस्तर्हि [६]ती कश्चित्तदुपमाति तेनायम् [७]ता

नयेन पुनरीचयते जगति जातुचित्केनचित् ॥'

इति श्रीज्ञानगर्मस्तोत्रोक्तनीत्या संविद्येव प्रकृतायां जगतः

सम्राजात्सर्वभाषसमुद्भवत्वं जीवस्य, यतश्च जीवादेश उद-
यति विश्वमतोऽयं सर्वमयो विश्वशक्तिरिति यावत् । निर्णी-
तं चैतद्वितीयसूत्रप्रवृत्तौ । सर्वमयत्वे हेत्वन्तरमाह 'तत्संवे-
दन' इत्यर्थेन । तस्य सर्वस्य नीलसुखादेर्यत्संवेदनं
प्रकाशस्तेन रूपेण स्वभावेन तादात्म्यप्रतिपत्तेः सर्व-
मयत्वस्योपलम्भात् । एवमनेन श्लोकद्वयेन रहस्यचर्याः
सर्वभेदपादपोन्मूलनोपपत्तिपरिधटिताश्च ज्ञानोपदेशकथाः,
प्रथमचरमसूत्राभ्यां महार्थतत्त्वं, आग्रदादिसूत्रेण षडर्थप-
रमार्थः, 'तदाक्रम्य' इत्यनेन सर्वोपासासारतेत्याद्युपपत्ति-
मिति स्पन्दतत्त्वेनैव विश्वोपदेशाः स्वीकृताः ॥ ४ ॥

अथैतत्प्रतिपत्तिसारतैव मोक्ष इत्यादिशति

इति वा यस्य संवित्तिः

क्रीडात्वेनाखिलं जगत् ।

स पश्यन्सततं युक्तो

जीवन्मुक्तो न संशयः ॥ ५ ॥

वाशब्दः प्रथमनिःस्पन्दोक्तनिमीलनसमाधिप्रकारं वि-
कल्पयन् अस्याः समापत्तेर्दुर्लभतां ध्वनयति । तेनायम-
र्थः,—ईदृशी तावत्संवित्तिः दुर्लभा यस्य कस्यचिदेवाप-
धिभजन्मनो भवति सोऽखिलं जगत्क्रीडात्वेन पश्यन्
निजसंविदुन्मेषनिमेषाभ्यां सृजन् सहरिश्च

अथवावेद्यः मनो वे मां नित्यमुक्ता इत्यसौ । (सं.जी.० १२.१२)

इति स्थित्या सततसमाविष्टो महायोगी जीवन्नेव प्राणा-
दिमानपि विज्ञानाग्निनिर्दग्धाशेषबन्धनो देहपाते तु शिव-
श्च जीवन्नेष्टुमुक्त एव न तु कश्चिदपि बन्धः । 'न
संशयः' इत्यनेन इदं ध्वनयति, दीक्षादिना गुरुमत्पय-
तो मुक्तिः, ईदृशास्तु ज्ञानात्समाचाराद्वा स्वप्रत्ययत
एवेति ॥ ५ ॥

इयमेव महासमापत्तिः साधकाचार्यादीनामभीष्टप्रा-
प्तिहेतुः,—इति श्लोकद्वयेनाह

अयमेवोदयस्तस्य

ध्येयस्य ध्यायिचेतसि ।

तदात्मतासमापत्तिः

रिच्छतः साधकस्य या ॥ ६ ॥

इयमेवामृतप्राप्तिः

रयमेवात्मनो ग्रहः ।

इयं निर्वाणदीक्षा च

शिवसन्भावदायिनी ॥ ७ ॥

इह 'शिवो भूत्वा शिवं यजेत्' इति यदुक्तोप्यते तत्र
ध्यायिनचेतसि संवेदने तस्येति 'न सावस्या न वा
शिवः' इति प्रतिपादितशिवस्वभावस्य ध्येयस्य अन्व-
या वा कस्यचित्तप्रतिसिद्धिहेतोर्मन्त्रदेवताविशेषस्य अय-

मेवोदयः प्रकटीभाषः या साधकस्य ध्यातुराचार्यादेः

‘तस्माच्छब्दार्थविस्तासु न सावस्या न वा शिवाः’ (५।४)

इति प्रतिपादितरूपा तदात्मतासमापत्तिः शिवैक्यावेशो न तु पञ्चवक्त्रादेर्व्यतिरिक्तस्याकारस्य दर्शनं, न तु नि-
भयमात्रेण तदात्मतासमापत्तिः अपि तु इच्छतोऽविक-
ल्पविद्याहन्तात्मकशिवैक्यरूपेच्छापरामर्शाधिरूढस्य । ए-
तदुक्तं भवति, अहमेव तत्संवेदनरूपेण तादात्म्यप्रति-
पत्तितो विश्वशरीरविदानन्दधनः शिव इति सङ्कल्पो य-
स्याविकल्पशेषीभूतत्वेन फलति, तस्य ध्येयमन्त्रदेवतादि-
किं न नाम अभिमुखीभवति सर्वस्यैतद्वयमथालम्बत्वा-
त् । यथोक्तमस्मत्परमेष्ठिपादैः

‘साक्षाज्जन्मये नाथ सर्वस्मिन्मुक्तनाम्नरे ।

किं न मक्तिमतां क्षेत्रं मन्त्रः क्षेत्रं न सिध्यति ॥’ (४-स्तोत्र ३।४)

इति । इयमेव च समापत्तिः परमाद्वयरूपस्यामृतस्य प्रा-
प्तिः, अन्यस्मिँस्त्वमृते कतिपयकालशरीरदातृर्वापिनि
माप्तेऽपि साधकैर्मरणमवरयमवाप्नोत एवेत्येवकाराशयः ।
एवं सर्वत्रामेनैवाशयेन भीत्यच्छन्दे स्थूलरूप्यामृतप्रा-
प्तिप्रकरणे

‘वैश्वानरात्मनोऽहं काकमुत्तुमयी भवेत् ॥’

इत्युक्त्योपसंहृत्य तात्त्विकस्तत्प्राप्तिप्रकारः

‘साधका परतत्त्वस्यः सर्वकालीनं वाच्यते ॥’ [५।४४४]

इत्यादिना

..... सर्वं शिवशक्तिमयं स्मरेत् ।

इति मध्येन

जीवन्नेव विमुक्तोऽस्मीत्यस्यैव भावना सदा ।

यः शिवं भावयेन्नित्यं न काङ्क्षः कलयेत् तम् ।

योगी स्वच्छन्दयोगेन स्वच्छन्दमरातिचारिणः ।

तस्वच्छन्दमपदे युक्तः स्वच्छन्दसमतां व्रजेत् ।

स्वच्छन्दमेव स्वच्छन्दः स्वच्छन्दो विचरेत्सदा । (७१ । २२५)

इत्यनेन सहजसन्दर्भेण सप्रशंसं पश्चादुपदिष्टः । अयमेवात्मनो ग्रहो ज्ञानं यदुच्यते 'आत्मा ज्ञातव्य' इति तत्रेदमेव सर्वज्ञसर्वकर्तृस्वतन्त्रशिवस्वरूपतया प्रत्यभिज्ञानमात्मनो ज्ञानं, न तु

'पुरुष एवेदं सर्वम् ।' (श्वेत० उ० ३ । १५)

इति श्रुत्यन्तविदुक्तं

'त आत्मोपासकाः सर्वे न गच्छन्ति परं परम् ।' (स्व० १ । ३ । १५५)

इत्यात्मायोक्तेः । तथा दीक्षावसरे योजनिकायर्थमयमेव शिष्यात्मनोऽनुग्रहः, इमामेव समापसि विद्वानाचार्यः शिष्यात्मानं शिवे योजयन्नाचार्यो भवतीत्यर्थः । इयं स्वप्रत्ययसिद्धा पुत्रकादेः शिवात्मनः सन्नायस्य पारमार्थिकस्वरूपस्य दायिनी निर्वाणदीक्षा । यदोक्तम्

एवं यो येन तत्त्वेन तस्य निर्वाणसंयिनी ।

दीक्षा मन्त्रसन्निधौ तिष्ठान्याहुतिवर्जिता ॥ (७० । १५५)

१ गामिनीति मूलपराजीलिकापुस्तकस्य पाठः ।

इति । हौत्री दीक्षापि दीक्षैव, तत्र मा भूत्कस्याचिद-
नाश्वास इत्याशयेनात्रैवकारो न कृतः श्रीमहागुरुप्रवरे-
ण्येति शिवम् ॥

इति श्रीमहामाहेश्वराचार्यचेमराजानकनिर्मिते

स्यन्दनिर्णये सहस्रविधोदयसम्बो

द्वितीयो निःश्वसः ॥ २ ॥

तृतीयो निःष्यन्दः ।

एवं निमीलनोन्मीलनसमाधिद्वयसमाधेय उभयविस-
र्गारणीभूतः सुप्रबुद्धताभिष्यक्तये स्पन्दतत्त्वसमावेशो निः-
ष्यन्दद्वयेन निर्णीतः । अथेदानीमेतदवष्टभ्या[म्मा]भ्यासेन
परापरविभूत्युदयो भवतीत्यभिधाय संक्षेपेण बन्धमोक्षस्व-
रूपं निरूप्य प्रथमोपक्रान्तं निगमयति—यथेच्छेत्यादिभिः
चक्रेश्वरो भवेदित्यन्तैरेकोनविंशत्या श्लोकरनेन विभूति-
स्पन्दारूपेण तृतीयनिःष्यन्देन । तत्र श्लोकद्वयेन जाग्र-
त्सिद्धस्वातन्त्र्यदृष्टान्तपुरःसरं स्वप्नस्वातन्त्र्यम् । एकेन
तद्विपर्ययमभिदधता सततोयुक्ततैवाभयणीयेति तात्पर्ये-
णोक्तम् । द्वितयेनाभीष्टवस्तुज्ञानाविर्भावः । एकेन क-
र्तृशक्त्याविर्भूतिः क्षुधादिजयश्च । एकेन सर्वज्ञताप्राप्तिः ।
एकेन ग्लानिनाशश्चेत्यष्टके निरूपितम् । ततः स्पन्दा-
त्मन उन्मेषस्यैकेन स्वरूपं लक्षितम् । एकेन परसमा-
धिविभूतानां सिद्धीनां हेयलोका । एकेन द्वितीयनिः-
ष्यन्दनिर्णीतविश्वात्मतास्वभावः समावेश उक्तः । ततः
समाविष्टतालाभे युक्तिरुक्तैकेन । प्रयेण पशुपाशनिर्णय
उक्तः । एकेन स्पन्दतत्त्वस्यैव बन्धमोक्षोभयपदाक्रान्ति-

शक्ता । इयेनोच्छेपस्वेन बन्धस्वस्वमनुदितम् । एकेन त-
दुच्छिन्नस्थुपायमभिदधतादिसप्रोक्तार्थो निगमित इति सं-
श्लेषो निःस्पन्दस्य ॥ अथ ग्रन्थो व्याख्यायते । यदुक्तं
सुप्रबुद्धस्य सततं स्पन्दतत्त्वोपलब्धिः । इति । तत्र
'अतः सततमुद्युक्त' इत्यनेन जागरायां तत्परिशीलनेन
शिक्षा प्रबुद्धस्य सुप्रबुद्धताप्राप्त्यर्थमुक्ता । यामवस्थामि-
त्यादिना प्रतिपदोपायपरिशीलनपाटवेन योगिसुबुद्धावर-
णमङ्ग उक्तः ।

इदानीं लौकिकस्वमसुबुद्धविदलनेन सुप्रबुद्धतामेव सा-
धयितुं स्वमोचिता विभूतिमस्य दर्शयितुमाह

यथेच्छाभ्यर्थितो धाता

जायतोऽर्थान् हृदि स्थितान् ।

सोमसूर्योदयं कृत्वा

संपादयति देहिनः ॥ १ ॥

तथा स्वप्नेऽप्यभीष्टार्थान्

प्रणयस्यानतिक्रमात् ।

नित्यं स्फुटतरं मध्ये

स्थितोऽवश्यं प्रकाशयेत् ॥ २ ॥

अतो सर्वमात्मनीति धाता योकरात्मा स्वमाह । स

यथा जाग्रतः जागरायामभिव्यक्तस्वस्वातन्त्र्यस्य देहिनो दे-
हभूमिकायामेव प्रकटीभूतपिण्डस्थज्ञानस्य योगिनः सम्ब-
न्धिन्येच्छयाभ्यर्थितोऽन्तर्मुखस्वरूपविमर्शपलेन प्रसादितो
हृदि चेतसि स्थितानर्थानिति विन्मुनादादिज्ञानपुरः (सर)
चोभप्रतिभाबालमबोधस्तोभज्ञानसंचारादिप्रयोजनानि संपा-
दयति । कथं सोमसूर्ययोर्ज्ञानक्रियाशक्त्योरुदयं कृत्वा,
ज्ञानशक्त्या भास्यमानं हि तत्तत्क्रियाशक्त्योन्मील्यते ।
समावेशोन्मिषत्प्रतिभात्मकमूलावष्टम्भयुक्लिस्फारितज्ञान-
क्रियाव्याप्तिसारसव्येतरमरीचिविस्फारणक्रमेण तत्तद्वेधसं-
क्रमणादि संपादयति योगिशरीरानुप्रविष्टः परमेश्वरः । य-
था चैवं तथा

अनागतायां निद्रायां विनष्टे बाह्यगोचरे ।

सावस्या ममता गम्या परा देवी प्रकाशते ॥ [वि० मै० ७५]

इति

वीनां च बुधंतां शक्तिं ध्यात्वा द्वादशगोचरे ।

प्राग्दृश्यं हृदये ध्यायन् स्वप्नस्वातन्त्र्यमाप्नुयात् ॥ [वि० मै० ७६]

इति संप्रदायस्थित्या बमनीप्राससक्ततदुभयविसर्गारण्यचि-
तिशक्तिपरामर्शमुखेन नित्यं प्रणयमनसिक्रामतो भगव-
त्प्रार्थनापरस्य योगनिद्रारूढस्य स्फुटतरमनाच्छादितकप-
तया मध्ये सौषुप्तधामनि स्थितो घाता स्वप्नेऽप्यभीष्टाने-
वाणवशात्कशात्मबसमोषशादीनन्यानपि समावेशाभ्यास-
रसोन्मृष्टमतिमुक्तस्व निद्रासिप्तानर्थान्ममयं प्रकटीकरोति,

नास्य योगिनः स्वमसुषुप्तयोर्व्यामोहो भवतीत्यर्थः । स्व-
मेन सौषुप्तमप्युपलक्षितम् । अत्राभीष्टार्थप्रकाशो भावस्या
अथमेव हेतुः, प्रणयस्य प्रार्थनाया अन्तर्मुखस्यरूपपरिशी-
लनोपासासंपादस्य भावाकाङ्क्षुष्योपशमलक्ष्यस्य प्रसाद-
स्य भगवत्तानतिक्रमात् । परमेश्वरो हि विदात्मा यद्यन्त-
र्मुखोचितसेवाक्रमेणार्थ्यते तत्तत्संपादयत् एव, आग्रतः
इति परतन्त्रे जागरूकस्य जागरावस्थास्यस्य चेति रत्ने-
पोक्त्या व्याख्येयम् ॥ २ ॥

यदि पुनरेवं सावधानो [न] भवति तदा नास्य योगि-
तेत्याह

अन्यथा तु स्वतन्त्रा स्या-

त्सृष्टिस्तद्धर्मकरवतः ।

सततं लौकिकस्येव

जाग्रत्स्वप्नपदद्वये ॥ ३ ॥

यद्युक्तयुक्त्या नित्यं नाराध्यते धाता तदा स्वस्वरूप-
स्थित्यभावे सततं प्रत्यहं लौकिकस्येव चास्य योगि-
नोऽपि जागरायां स्वप्ने च साधारणासाधारणार्थप्रका-
शनतमिथयनादिस्वभावा पारमेश्वरी सृष्टिः स्वतन्त्रा
स्यात्, लौकिकयोगिनमपि संसारावद एवासी पात-
येदित्यर्थः । यद्युक्तम्

‘प्रवृत्तिर्भूतानामैश्वरी ।’

इति । ‘तद्धर्मकत्वतः’ इति स्वप्नजागरादिपदप्रकाशने भ-
गवत्सृष्टेः स्वातन्त्र्यस्वभावादित्यर्थः ॥ ३ ॥

एवं स्वप्नसौषुप्तनिर्दलनोपायं स्वप्नबुद्धतार्यं संसाध्य
स्पन्दतत्त्वसमावेशोपायं सुप्नबुद्धस्य दृष्टान्तयुक्तिपूर्वकं नि-
रूपयति जिज्ञासितार्थज्ञप्तिरपीत्थं भवतीत्यादिशति

यथा ह्यर्थोऽस्फुटो दृष्टः

सावधानेऽपि चेतसि ।

भूयः स्फुटतरो भाति

स्वबलयोगभावितः ॥ ४ ॥

तथा यत्परमार्थेन

येन यत्र यथा स्थितम् ।

तत्तथा बलमाक्रम्य

न चिरात्संप्रवर्तते ॥ ५ ॥

विशेषः किलाशब्दार्थे । सावधानेऽपि चेतसि दृ-
ष्ट्वादोषैर्यथा किलार्थोऽस्फुटो दृष्टो भूयोऽप्यवनिरी-
क्षणात्मना स्वबलयोगेन भावितो भृशमालोकितो न
केवलं स्फुटो यावत्स्फुटतरोऽपि भाति, तथा यत्स्पन्द-
तत्त्वात्मकं बलं येनानन्दधनतात्मना परमार्थेन यत्रेति
शंकरात्मनि स्वस्वभावे यथेति अत्रैव व्याख्या स्थितं त-

स्कर्तुं तथेति स्वबलयोगेन अन्तर्मुखतदेकारमतापरिशी-
लनप्रयत्नेन संभावितं शीघ्रमेव स्फुटतरत्वेन प्रवर्तते अ-
भिव्यज्यते । कथमाक्रम्याराधकस्य कल्पितदेहादिप्रमा-
तृभूमिं स्वात्मन्येव निमग्नं कृत्वा, अथच स्पन्दात्मकं
बलमाक्रम्य स्थितस्य कल्पितदेहबुद्धिप्रमातृभूमिमसकृदु-
त्तेजयतः साधकस्य योगिनो यज्जिज्ञासितं निधानादि
यत्र देशादौ येन हेमादिना परमार्थेन यथा सन्निवेशेन
स्थितं तथा तदाचिरादेव प्रकाशते ॥ ५ ॥

कर्तृशक्त्यादिरप्युक्त एव बलात्मादुर्भवतीत्याह

दुर्बलोऽपि तदाक्रम्य

यतः कार्ये प्रवर्तते ।

आच्छादयेद्भुक्तां च

तथा योऽतिबुभुक्षितः ॥ ६ ॥

यथा बीजपातुर्भविष्यायः सोऽपि स्पन्दात्मकं बल-
माक्रम्य स्पन्दसमावेशबलेन प्राणप्रमातृभूमिमसकृदुत्ते-
जस्य कार्येऽवरयकर्तव्ये कर्मणि प्रवर्तते, अशक्यमपि क-
स्तु तद्वलाक्रमणेनैव करोतीत्यर्थः । तथा योऽप्यतिबु-
भुक्षितः सोऽपि तद्वलाक्रान्त्या हृत्पिपासादि शमयति ।
नहि पित्र्णां भूमिमुपविष्टस्य इन्द्राभिभवः कश्चित्पा-
शादिभुव एव तदाभयत्नात्तस्याधेह पित्र्मी नियम-
त्वात् ॥ ६ ॥

यत् एवमुक्तप्रोपपत्तिक्रमानुसारेणोदकसिद्धिसमुदायो-
ऽस्मान्नवतीत्यतः

अनेनाधिष्ठिते देहे

यथा सर्वज्ञतादयः ।

तथा स्वात्मन्यधिष्ठाना-

त्सर्वत्रैवं भविष्यति ॥ ७ ॥

अनेन स्वस्वभावात्मना स्पन्दतत्त्वेनाधिष्ठिते व्याप्ते
देहे सति यथा तदवस्थोचितार्थानुभवकरणादिरूपाः
सर्वज्ञतासर्वकर्तृतादयो धर्मा आविर्भवन्ति देहिनः, त-
था यद्ययं कूर्माङ्गसंकोचवत्सर्वोपसंहारेण महाविकासशु-
क्या वा स्वस्मिन्ननपायिन्यात्मनि चिद्रूपे अधिष्ठानं क-
रोति उक्ताभिज्ञानप्रत्यभिज्ञाते तत्रैव समावेशस्थितिं व-
भाति तदा सर्वत्रेति शिषादौ चित्यन्ते एवमिति श-
करतदुचितसर्वज्ञतासर्वकर्तृतादिरूपो भविष्यति ॥ ७ ॥

इदमप्येतत्प्रसादेनेत्याह

ग्लानिर्विलुपिठका देहे

तस्याश्वाज्ञानतः स्मृतिः ।

तदुन्मेषविलुप्तं चे-

त्कृतः सा स्यादहेलुका ॥ ८ ॥

.....ज्ञा सर्वकेशानामास्पदं
ततश्च देहे या ग्लानिः अर्थादेहाभिमानिनः पुंसो यो
हर्षक्षयोऽसौ विदुषिठका परसंविद्रविद्यापहारेण पा-
रिमित्यदीर्गस्यप्रदा तस्याश्च ग्लानिरज्ञानतन्निदानन्दघन-
स्वस्वरूपाप्रत्यभिज्ञानात्सृतिरुद्भवोऽवस्थितिश्च । तदज्ञा-
नं प्रदर्शयिष्यमाणस्वरूपेणोन्मेषरूपेण चेद्विदुस्तं नि-
कृत्तं तदासौ ग्लानिरज्ञानात्पुनो हेतोरभावात् कुतः
स्यान्न भवेदित्यर्थः । ग्लान्यभावे च देहेऽवश्यंभावि-
न्यो व्याध्यादिसन्तापवत्स्या अपि यथा यथा योगिनो-
ऽपकुर्यन्ते तथा तथा हेम्न इवातिताप्यमानस्य काशि-
कापगमे स्वस्वरूपं देदीप्यत एव । एवं च देहावस्थि-
तस्यापि सर्वदा ग्लान्यभावे एव परयोगिनो विभूतिः ।
यथोक्तं परमयोगिन्या मन्दासया बालदारकान् प्रयो-
गीकुर्वन्त्या

त्वं कण्डुके तीर्षमाने निजेऽक्षि-

मेहे देहे भूयतां मा भवेथा ।

शुभाष्टमेः कर्मभिर्देहेत-

भ्रतादिभिः कण्डुके निजैः ॥ (भा. पु. १२. ॥ १५७)

इति मितसिष्यभिलाषिशो योगिनः समावेशाभ्यास-
रसेन देहं विध्यतो बलीपलितादिभ्याधिजयो भवतां-
त्यपि भङ्गानेन प्रतिपादितम् ॥ ८ ॥

अथ योज्यहृन्मेषः स किंस्वरूपः किमुपायलभ्यमे-

स्याकाङ्क्षयामाह-

एकचिन्ताप्रसक्तस्य

यतः स्यादपरोदयः ।

उन्मेषः स तु विज्ञेयः

स्वयं तमुपलक्षयेत् ॥ ६ ॥

‘भावे त्यक्ते निरुद्धा चिन्ता भावान्तरं गच्छेत् ।

तदा तन्मध्यभावेन विकसत्यतिभावता ॥’ (चि० भ० १२)

इति नीत्या एकस्यां कस्यांचिदालम्बनविशेषनिभृतविकारात्मिकायां चिन्तायां प्रसक्तस्य एकाग्रीभूतस्य योगिनो यत इति तदेकाग्रताप्रकर्षोद्भूतसत्सर्विस्कारतस्तदालम्बननिभीलनाज्झटिति अस्तसमस्तचिन्तासन्ततेरपीषोमाविभेदात्मनः स्पन्दतत्त्वादपर एवोदयविषयमत्कारात्मान्य एव लोकोत्तर उद्भासः स्यात् स तन्मत्कारोन्मेषकत्वादेवोन्मेषो विज्ञातव्योऽन्मेषणीयः, इत्यमेव योगिना शर्तुं शक्यः ततश्च स्वयमिति ह्यन्ताविषयत्वाभावादकृतकप्रयत्नात्मनावधानेनाहन्तयैवोपेस्थात्मनि लक्षयेत् असाधारणेन चमत्कारात्मना प्रत्यभिजानीयात् । ‘यत एकस्यां विषयविचारादिचिन्तायां प्रसक्तस्य अपरस्याचिन्ताया झटित्युदयः स्यात् स चिन्ताद्वयव्यापकं उन्मेषः’ इत्यन्ये ॥ ६ ॥

इदानीं मितयोगिजनप्रयत्नसाध्यास्वपि. तासु तासु

सिद्धिर्गुणैवपरिशीलनमात्रोदितासु परयोगिनो देवत्वमेव
मन्तव्यमित्यादिशति

अतो विन्दुरतो नादो

रूपमस्मादतो रसः ।

प्रवर्तन्तेऽधिरेणौव

शोभकत्वेन देहिनः ॥ १० ॥

अत उन्मेषादुपलक्ष्यमाणोदग्रलीयमानस्थूलद्रव्यमादि-
देहाहम्भावस्य योगिनोऽधिरेणौव भूमभ्यादौ तारकामका-
शरूपो विन्दुरशेषवेद्यसामान्यप्रकाशात्मा, नादः सक-
लवाचकाविभेदिशब्दनरूपोऽनाहतध्वमिरूपो, रूपमन्ध-
कारेऽपि प्रकाशनं तेजः, रसश्च रसनाग्रे लोकोत्तर आ-
स्वादः शोभकत्वेन स्पन्दतत्त्वसमासादनविमलभूततावत्स-
न्तोषप्रदत्वेन वर्तन्ते । यदाहुः

‘ते समाधायुपसर्गा श्रुत्यामे सिद्धयः ।’ (शाक्त० सू० १ । १०)

इति । एवमुन्मेषनिभालनोपुक्तस्यापि देहात्ममानिनो
योगिनो विन्दुनादादयः शोभका भवन्तीत्युक्तम् ॥१०॥

इदानीमत्रोन्मेषात्मनि स्वभावे देहप्रमाहता निमज्जय-
ति, तदाकारामपि परप्रमाहता लभत इत्याह

दिदृक्षपेव सर्वार्था-

न्मादा व्याप्यावतिष्ठते ।

तदा किं बहुनोक्तेन

स्वयमेवावभोत्स्यते ॥ ११ ॥

यथा परयन्तीरूपाविकल्पकदिवृक्षावसरे दिवृक्षितोऽ-
र्थोऽन्तरभेदेन स्फुरति तथैव स्वच्छन्दाद्यध्वप्रक्रियोक्तान्
धरादिशिवान्तान्तर्भाविनोऽशेषानर्थान् व्याप्येति सर्वम-
हमिति सदाशिववत् स्वविकल्पानुसन्धानपूर्वकमविकल्पा-
न्तमभेदविमर्शान्तःक्रोडीकारेणाच्छाद्य यदावतिष्ठते अ-
स्याः समापत्तेर्न विचलति, तावदशेषवैयर्थ्यकीकारेणोन्मि-
षत्तावद्वेद्यप्रासीकारिमहाप्रमाहृतासमावेशचमत्काररूपं य-
त्फलं तत्स्वयमेवावभोत्स्यते स्वसंविदेवानुभविष्यति, कि-
मत्र बहुना प्रतिपादितेन ॥ ११ ॥

तस्योपलब्धिः सततम् इति प्रतिज्ञाय तदनन्तरमुपपा-
दितमुपायजार्तं परिशीलयतः सततं स्पन्दतत्त्वसमाविष्ट-
त्वं सुप्रबुद्धस्य भवतीति तदनन्तप्रमेयसंभिसत्त्वादुपदे-
श्यहृदये स्मारयन्ननुप्रवेशयुक्त्युपसंहारमग्राह

प्रबुद्धः सर्वदा तिष्ठे-

जज्ञानेनालोक्य गोचरम् ।

एकत्रारोपयेत्सर्वं

ततोऽन्येन न पीड्यते ॥ १२ ॥

सर्वदा जागराकृतसुप्रसंभिसदिसुष्यान्तपदेषु प्रबुद्ध-

स्तिष्ठेत् उन्मीलितस्पन्दतत्त्वावष्टम्भदिव्यदृष्टिः सुप्रबुद्धता-
मेव भजेत् । कथं ज्ञानेन बहिर्मुखेनावभासेन सर्वं गो-
चरं नीलसुखादिरूपं विषयमालोक्य

तस्माच्छब्दशब्दविन्तासु न साधस्या न वा शिषः (२ । ४)

इत्युपपादितदशा विमृश्य एकत्र स्रष्टरि शंकरात्मनि
सभावे सर्वमारोपयेत् निमीलनोन्मीलनदशयोस्तदभेदेन
जानीयात्, पूर्वापरकोट्यवष्टम्भदाट्यान्मध्यभूमिमपि चि-
त्रसाक्ष्यानतारूपतयैव परयेदित्यर्थः । एवं च न केन-
चिदन्येन व्यतिरिक्तेन वस्तुना बाध्यते सर्वस्मिन् स्वात्म-
नः स्वीकृतत्वात् । यथोक्तं श्रीमत्स्यमित्राकारेण

नोऽधिकश्चपिदुस्तर्पमरुद्वजं

परमसीता मिथिकं भवद्गुः ।

स्वात्मपदपरिपूर्विते जग-

तस्य नित्यसुखिनः कुतो भयम् ॥ (४ - श्लो - १३ । १९)

इति ॥ १२ ॥

‘ततोऽन्येन न पीड्यते’ इति यदुक्तं तत्र कोऽसावन्यः
पीडकः कथं पीड्यः, यतः शिवात्मकमेव विश्वमुक्त-
मित्थाशङ्क्य पाशानां पशोश्च स्वरूपं निश्चेत्तुमाह

शुद्धराशिसमुत्थस्य

शक्तिवर्गस्य भोग्यताम् ।

कक्षाविलुप्तविभवो

गतः सन्तः पशुः स्मृतः ॥ १३ ॥

इह योऽयं प्रकाशात्मा स्वस्वभावः शांकर उक्तः, असौ

अवस्थितः करोत्येव विश्वकारणमीश्वरः ।

सहि स्थितिं च संहारं तिरोभानमनुग्रहम् ॥ (ल. १)

इति भीस्वच्छन्दशास्त्रदृष्ट्या निजशक्त्याश्लिष्टः सदा प-
ञ्चविधकृत्यकारी स्वतन्त्रः स्पन्दललितेश्वरादिशब्दैराग-
मेषूद्घोष्यते । स्वातन्त्र्यशक्तिरेवास्य सनातनी पूर्णाहन्ता
रूपा परा मत्स्योदरी महासत्ता स्फुरत्सोमिः सारं हृदयं
मैरवी देवी शिखा इत्यादिभिरसंख्यैः प्रकारैस्तत्र तत्र
निरूप्यते । पूर्णाहन्तैव चास्यानुत्तरानाहतशक्तिसंपुटीकार-
स्वीकृतादिदान्तवर्णमहारिका तत एव स्वीकृतानन्तवा-
च्यवाकरूपपटुध्वस्फारमयाशेषशक्तिचक्रकोडीकारान्तः -
कृतनिःशेषसर्गप्रलयादिपरम्पराप्यक्रमविमर्शरूपैव नि-
त्योदितानुचार्यमहामन्त्रमयी सर्वजीवितभूता परा वाक् ।
एवैव भगवत इयद्विश्ववैचित्र्यचलत्तामिव स्वात्मनि प्र-
धयन्ती स्पन्दते इत्यर्थानुगमात् स्पन्द इति इद्घोष्यते ।
एवं चेयद्विश्वशक्तिसंचितपराशक्तिसुन्दरस्य स्वात्मनः स्व-
रूपगोपनक्रीडया स्वात्मभिन्नावेशांशिकया निर्मास-
नं भगवान् यावद्विकीर्यति तावदेकैवाभिजाप्यसौ त-
दीया विमर्शशक्तिरिच्छात्वं प्रतिपद्य ज्ञानक्रियारूपतया
स्थित्वा शिवशक्तिपरामर्शात्मकबीजयोनिमेदेन द्विधा
भूत्वा वर्गमेदेन तत्कलाभेदेन च नवधा पञ्चाशद्वा च
स्फुरन्ती तद्विमर्शसारैरभोरभोरभोरतरैः संवित्तिदेवता-

स्मभिः स्वैः प्रयमाना भगवतः पञ्चविधकृत्यकारितां
निर्वहति । यथोक्तं श्रीमालिनीविजयोत्तरे

वा सा कश्चित्तर्गदातुः कश्चित्ता समवायिनी ।

इच्छात्वं तत्त्व सा देवी सिद्धयोः प्रतिपद्यते ॥ (१।५)

सैकापि कलमेकत्वं यथा गच्छति तन्मृदु ।

दुर्बलेतदिति ज्ञेयं बाल्यमेति मुनिभिद्यम् ॥

ज्ञापयन्ती भगवन्महाकविस्तर्गिण्यते ।

यत्वं सचरिषद् सर्वमिति कार्पोर्युक्ती वदा ॥

जाता तद्वैव तद्वस्तु कुर्वत्यत्र किमोच्यते ।

मृद्वेवा हि कथापि पुनर्मेदैरनन्तताम् ॥

अर्थोराधिपत्यायाति विन्तामधिरिदेवती ।

तत्र तावत्समापका मातृभारं विमिषते ॥

हिवा च मयभा वैव पञ्चाशदा च माक्षिणी ।

शीतलीम्यामकात्रेष्टाहिवा जीर्ण स्वरा मताः ॥

कादवन्म स्तुताः कोमिर्नयथा वर्णमेवता ।

पुनरावर्षधिमेदेन कृतार्थकिन्धोऽञ्जना ॥

वीरभक्त शिवः कश्चित्तर्गिभिरित्यभिधीयते ।

वर्गाहकमिति ज्ञेयमर्थोराधममुकमात् ॥

तदेव कश्चित्तर्गिदेन माद्वैवर्षादि वाहकम् ।

कृतार्थमेवमिता च तत्संख्यानां वरावने ॥

वरावाः वाचकरवेन कश्चित्ता परमेष्ठिना ।

तद्वैव च कश्चित्तीर्णं तत्संख्यानाममुकमात् ॥

इत्यादि । तथा

विप्रवेष्टेन संतीक्षानधोऽञ्जना पातकमन्त्रकम् ।

वमाकायाः समाक्षिप्य चोरतर्गोम्यास्तु ता ॥

विप्रकर्मचक्रस्तद्विषयं पूर्ववचनमिति वा ॥

सुमितमार्गनिरोधिन्वस्ताः स्फुर्योराः पशवराः ॥

पूर्ववज्जुजातस्य शिवधामफलप्रदाः ।

पराः प्रकथितास्तस्मैरयोराः शिवराजतयः ॥ (१ । ३३)

इति । एवं शब्दराशेः समुत्थितो वर्गनवकल्पो यो
ब्राह्मणादिदेवतावर्गः शिवसहितस्तस्य भोग्यतां पारयतां
गतः सन् स एव शंकरात्मा स्वभावः पशुः स्मृतः आग-
मेषु तथोक्तः । ननु कथं भोक्ता महेश्वर इमामवस्थां
प्राप्तः, इत्याशङ्काशान्त्यै विशेषणद्वारेण हेतुमाह कला-
विद्युसविभव इति । कलयति बहिः क्षिपति पारिमित्ये-
न परिच्छिन्नसीति कला मायाशक्तिः, तथा विद्युसवि-
भवः स्वमायया गृहितैश्वर्यः स्थित इत्यर्थः । अथ च
कलया किञ्चित्कर्तृलोपोद्बलनात्मना शक्त्या तदुपलक्षि-
तेन कलाविद्याकालानियतिरागात्मना कञ्चुकेन विद्युसवि-
भवः स्वमितपूर्णत्वकर्तृत्वादिधर्मः । भवस्त्वेवं, भोग्य-
तां तु कथमसौ शक्तिवर्गस्य गतः इत्यत्रैतदेवोत्तरम् । क-
लाभिरकारादिबर्गाधिष्ठायिकाभिर्माह्न्यादिभिस्तद्वर्णभट्टा-
रकाधिष्ठातृभुक्ताभिश्च भीमालिनीविजयोक्तदेवतारूपाभिः
कलाभिरकारादिबर्गैर्विद्युसविभवः संकुचितोऽस्मि, अ-
पूर्णोऽस्मि, करवाणि किञ्चिदिवमुपाददे, इदं जहामि
इत्यादिविविधविकल्पकाविकल्पकमतिपतिकदम्बकान्तर-
लुप्रविष्टसूपलक्ष्यमशब्दासुबोधकदर्शितो हर्षशोकादित्यपतां
नेमीयमान इव चक्षामपि स्वकपस्थितिं न लभते यतः

अतोऽसाधुक्तरूपः शक्तिवर्गेण भुज्यमानः पशुपतः । कला-
या अख्यास्यात्मनांशेन विद्युत्प्रविभवः संकुचित इव, न तु
तत्त्वतः शिवात्मा स्वभावोऽस्य कापि गतः, तदभावे हि
स एव न स्फुरेत् । तथावभासमानैरेव कलाभिः सं-
कुचितैः शब्दैर्हानैश्च विद्युत्प्रविभवस्तथा रूपमात्मानं न वि-
भ्रष्टं चम इत्यर्थः ॥ १३ ॥

अधुना पशुः संकुचितरूपशक्तिवाध्यः पारयमेत्येत-
द्विभजति

परामृतरसापाय-

स्तस्य यः प्रत्ययोद्भवः ।

तेनास्वतन्त्रतामेति

स च तन्मात्रगोचरः ॥ १४ ॥

तस्य पशोर्यः प्रत्ययानां लौकिकशालीयविकल्पानां
तदधिवासितानां मिथार्थज्ञानानां विकल्पानामप्युद्भवः
‘विनाशाप्राप्त उत्पादः स परस्यामृतरसस्य चिद्वनस्या-
नन्दप्रसरस्यापायो निमज्जनम् । उदितेषु मिथार्थेषु
प्रत्ययेषु चिद्विभिः सिताप्यपरासूयमानत्वादस्थितेव
लक्ष्यते, तत् एवमुक्तम् । तेन च प्रत्ययोद्भवेनायम-
स्वतन्त्रतामेति तद्वशः सम्पद्यते । यदुक्तं श्रीशिवसूत्रे
‘ज्ञानं बन्धः’ (१ । २) इति । श्रीमद्यासमुनिनापि ‘मा-
तापिहमयो बान्धवे’ इति । श्रीमदाज्ञसत्तापि

ज्ञातेति किञ्चित्तन्वेति किञ्चित्

अन्नेति किञ्चिद्वितेति किञ्चित् ।

अनेति किञ्चित् अनेति किञ्चित्

भौतं तस्य बहुधा मा लपेथाः ॥ (मा० पु० २५ । १२)

इति । प्रत्ययस्योद्भवस्तन्मात्राणि तीव्रातीव्रभेदसामान्यवृ-
त्तयो गोचरो यस्य तथाभूतो भिन्नवेद्यविषय इत्यर्थः ।
अनेनेदमाह यावदियं भिन्नवेद्यप्रथा तावद्भूद एव, यदा
तूक्तोपदेशयुक्त्या सर्वमात्ममयमेवाविचलप्रतिपत्त्या प्रति-
पद्यते तदा जीवन्मुक्त इति । यथोक्तं 'इति वा यस्य
संविधिः' [२ । ५] इत्यादि । एवं च यत्पूर्वमुक्तं
'तस्माच्छब्दार्थचिन्तासु न साधस्था न या शिवः ।'
(२ । ४) इत्यादि, न तेन सह 'परामृतरसापायस्त-
स्य यः प्रत्ययोद्भवः' (३ । १४) इत्यस्य वैषम्यं
किञ्चित् ॥ १४ ॥

ननु यदि प्रत्ययोद्भवोऽप्यस्य परामृतरसापायः तत्क-
थमुक्तं शक्तिवर्गस्य भोग्यतां गतः, - इत्याशङ्कां परिहरति-

स्वरूपावरणे चास्य

शक्तयः सततोत्थिताः ।

यतः शब्दानुवेधेन

न विना प्रत्ययोद्भवः ॥ १५ ॥

यः शङ्कां प्रोक्तवन् कल्पपरिहारकम् प्रवेष्टव्यम् ।

विनोति । अस्य पशोः स्वस्य शिवात्मनो रूपस्यावर-
 ष्ये भित्तिभूतत्वेन प्रथमानस्यापि सम्यगपरामर्शने त-
 त्रिमितं व्याख्यातारूपाः शक्तयः सततमुत्थिताः, वा-
 न्दि परामृतरसात्मकस्वस्वरूपप्रत्यभिज्ञानमस्य न कुर्यात्
 तावदेताः स्वस्वरूपावरणायोद्यन्त्येव । यतोऽस्य यः
 प्रत्ययोद्भवो विकल्पकाविकल्पकज्ञानप्रसरः स शब्दानु-
 वेधेन 'अहमिदं जानामि' इत्यादिना सूक्ष्मान्तःश-
 ब्दानुरञ्जनेन स्थूलामिलापसंसर्गेण च विना न भवति,—
 इति तिरश्चामप्यसांकेतिकः निर्देशप्रख्यः, स्वात्मनि
 च शिरोनिर्देशप्रख्योऽन्तरभ्युपगमरूपः शब्दनविमर्शो-
 ऽस्त्येव, अन्यथा बालस्य प्रथमसंकेतग्रहणं न घटेत्
 अन्तरुद्वापोहात्मकविमर्शशून्यत्वात् । स्थूलशब्दानुवेध-
 मयस्तु विकल्पः सर्वस्य स्वानुभवसिद्धः ॥ १५ ॥

श्लोकप्रयोक्तमर्थभ्युपसंहरमियतः प्रमेयस्य सामान्यस्य-
 न्दतत्त्वादभिन्नतां प्रागुक्तामनुब्रूयन् तत्प्रत्यभिज्ञानाप्रत्य-
 भिज्ञानमयी बन्धमोक्षौ, इति लक्षयति

सेयं क्रियात्मिका शक्तिः

शिवस्य पशुवर्तिनी ।

बन्धविघ्नी स्वमार्गस्था

ज्ञाता सिद्ध्युपपादिका ॥ १६ ॥

वेति श्लोकत्रयनिर्णीतत्वात्, इयमिति प्रमेयपर्यन्तेन

रूपेण स्फुरन्ती स्वस्वभावरूपस्य चिदात्मनः शिवस्य
सम्बन्धिनी स्पन्दसत्त्वात्मिका पराभट्टारिकैव विश्ववै-
चित्र्यावस्थितिकारित्वात् क्रियाशक्तिः प्राक्प्रणीतदशा
शिव एव गृहीतपशुभूमिके वर्तमाना प्राणपुर्यष्टकरूप-
मयं कर्तृतात्मनाहन्ताविश्रुता प्रोक्षितं कुर्वाणा तथास्वे-
णाप्रत्यभिज्ञाय स्वरूपावारकत्वाद्दानादानादिपरिक्रेशहेतु-
त्वाच्च बन्धयित्री भवति । यदा तु स्वस्य शिवात्मनो
रूपस्य यो मार्गः

‘शक्त्यवस्थी प्रविष्टस्य निर्विभागेन भावना ।

तदासी शिवरूपी स्थान्छब्दी मुक्तमिहोच्यते ॥’ (२०)

इति श्रीविज्ञानभट्टारकोक्तनीत्या प्राप्त्युपायः पराशक्तिस्त-
दात्मतयासौ क्रियाशक्तिर्ज्ञायते योगिना, यदा वा विक-
ल्पकाविकल्पकप्रसरेऽपि शिवस्वरूपस्य स्वात्मनोऽशयू-
मेवाशेषवेधमनेनेच्यते तदास्यासौ परानन्दमयी परां सि-
द्धिमुपपादयति ॥ १७ ॥

इत्येकारं (पशुरत्र ध्यते, वक्ष्यमाणोपायपरिशीलने-
न च मुच्यते, इति प्रतिपादयन् बन्धस्वरूपमुच्छेद्यत्वेना-
नुवदति)

तन्मात्रोदयरूपेण

मनोऽहंबुद्धिवर्तिना ।

पुर्यष्टकेन संरुद्ध-

स्तदुत्थं प्रत्ययोज्ज्वलम् * ॥ १७ ॥

भुङ्क्ते परवशो भोगं

तन्मावात्संसरेदतः ।

संसृतिप्रलयस्यास्य

कारणं संप्रचक्ष्महे ॥ १८ ॥

पुर्यष्टकोत्थितं भोगं भुङ्क्ते । यत एव प्रत्ययेषु सुखा-
दिप्रत्ययोज्ज्वलः अत एवासौ प्रत्ययोज्ज्वलात् पशुः परव-
शः शब्दानुबोधक्रमेण पदे पदे ब्राह्म्यादिदेवीभिराधि-
प्यमाणाः, न तु सुप्रबुद्धवत् स्वतन्त्रः तस्य पुर्यष्टक-
स्य भावादेव पुनः पुनरुद्योधितविचित्रवासनः संसरेत्
तन्मोगोचितभोगायतनानि शरीराण्यर्जयित्वा गृह्णाति
योत्सृजति च । यतर्धैरमतोऽस्य पुर्यष्टकसंरुद्धस्य या
संसृतिस्तस्या यः प्रकृष्टो लयः पुर्यष्टकात्मकमलोच्छेदेन
निवाशः तस्य कारणं सम्यक् सुखोपायं प्रचक्ष्महे स-
मनन्तरमेव भूमः, तथा संप्रचक्ष्महे प्रकरणेऽस्मिन् स्व-
यं प्रतिपादितवन्तः । 'वर्तमानसामीप्ये वर्तमानवद्वा'
(पा० सू० ३ । ३ । १३१) इति वर्तमानप्रयोगः ॥ १८ ॥

एतत् प्रतिपादयन् आद्यष्टश्लोकमर्थं निगमयति

यदा त्वेकत्र संरूढ-

स्तदा तस्य लयोदयौ ।

नियच्छन्भोक्तृतामेति

ततश्चक्रेश्वरो भवेत् ॥ १६ ॥

यदा पुनरयमुक्ताः परतत्त्वसमावेशोपदेशयुक्तीः परि-
शीलयन् एकत्र पूर्णाहन्तात्मनि स्पन्दतत्त्वे सम्यगविच-
लत्वेन रूढः समाविष्टस्तन्मयो भवति, तदा तस्येति
पूर्वसूत्रनिर्दिष्टस्य पुर्यष्टकस्य तद्द्वारेणैव विश्वस्य निमील-
नोन्मीलनसमावेशाभ्यां लयोदयौ नियच्छन् प्रथमसूत्र-
निर्णीतदृशा एकस्मादेव शंकरात्मनः स्वभावात् संहारं
सर्गं च कुर्वन् भोक्तृतामेति धरादिशिषान्तसमग्रभोग्य-
कवलनेन परमप्रमादतां सतीमेव प्रत्यभिज्ञानक्रमेणावश-
म्यते । ततश्च प्रथमसूत्रनिर्णीतस्य शक्तिवक्तृस्य स्वस्व-
रीचिनिचयस्येश्वरोऽधिपतिर्ममेत् । अनेनैव च वेदेन
महेश्वरत्वमवामोत्येवेति यावत् । एवं शोपक्रमोपसंहार-
योर्महार्थसंपुटीकारं दर्शयन् तत्सारतया समस्तशांकारोप-
निषन्मूर्धन्यतामस्याभिष्करोति शास्त्रस्य श्रीमान्वसुगुप्ता-
चार्यः, इति शिवम् ॥

इति श्रीस्पन्दनिर्यये विभूतिस्पन्दस्युत्पीषो निःस्पन्दः

समाप्तः ॥

चतुर्थो निःष्यन्दः

—२०:४:०—

ग्रन्थान्ते परमां स्पन्दभूमिं गुरुगिरं च श्लेषोक्त्या स्तौति

अगाधसंशयान्भोधि-

समुत्तरणतारिणीम् ।

वन्दे विचित्रार्थपदां

चित्रां तां गुरुभारतीम् ॥ १ ॥

तामसामान्यां भगवतीं गुरुं 'शैवी मुखमिहोच्यते'
(वि० मै० १०) इति स्मृत्या शिवधामप्राप्तिहेतुत्वादाचा-
र्यरूपाम् । अथ च गुरुं परमन्त्यादिक्रोडीकारात् महतीं
भारतीं परां वाचम्, तथा गुरोराचार्यस्य सम्मन्विनीह-
पदेष्टीं गिरं चित्रां लोकोत्तरचमत्काररूपां वन्दे सर्वो-
त्कृष्टत्वेन समाविशामि । अथ च सर्वत्रस्यासु स्फुरद्-
स्वत्वादिमिषदन्तीहृद्यन्तुतामयमेवामिवादये स्वरूपविम-
र्शनिष्ठां तां समावेष्टुं संमुखीकरोमि । श्रीहरिमणवर्षी
गुरुकरो वः सदायः पूर्वाहन्तानिधवाभावात्मा विचि-

अः शङ्काकलङ्कः स एव विततत्वेनाम्भोधिस्तस्य स-
म्यगुत्तरणे या तारिणी नौरिव तामित्युभयत्रापि योज्य-
म् । तथा विचित्रार्थानि नानाचमस्कारप्रयोजनानि पदा-
नि विश्रान्तयो यस्यां परस्यां वाचि तां विचित्राणि
रम्यरचनानुप्रविष्टानि अर्थपदानि वाच्यवाचकानि यस्यां
गुरुवाचि ताम् ॥ १ ॥

प्रसिद्धप्रभायस्वनामोदीरणात्सम्भावनाप्रत्ययेनार्थिनः
प्रवर्तयन् गूहनीयतया महाफलतामस्य शास्त्रस्य निरू-
पयति शास्त्रकारः

लब्ध्वाप्यलभ्यमेत-

ज्ज्ञानधनं हृद्गुहान्तकृतनिहितेः ।

वसुगुप्तवच्छिवाय हि

भवाति सदा सर्वलोकस्य ॥ २ ॥

एतच्छास्त्रोक्तमेतज्ज्ञानमेव पुरुषार्थप्राप्तिहेतुत्वाद्धनम-
लभ्यमपि दुष्प्रापमपि लब्ध्वा शंकरस्वप्नोपदेशसारं शि-
लातलादवाप्य प्रकाशविमर्शात्मकं हृदयमेव विश्रान्तः-
प्रवेशावकाशप्रदत्वाद्गुहा तस्यामन्तेन निश्चयेन कृता नि-
हितिः स्थापना येन अर्थात्तस्यैव ज्ञानधनस्य, तस्य स्वा-
मिनः श्रीवसुगुप्ताभिधानस्य गुरोर्यथैव तच्छिवाय आ-
र्तं, तद्वदधिकारिनियमसंकोचाभावात्सर्वलोकस्यापि ॥ ३ ॥

हान्तकृतनिहितेर्यत्तादसामयिकात् गोपयतः दृढप्रतिपत्त्या
च स्वात्मीकुर्वतः सदा शिवाय भवति निस्पृशंकरात्म-
कस्वस्वभावसमावेशालामाय सम्पद्यत इति शिवम् ॥ २ ॥

यद्यप्यस्मिन् विवृतिगणना विधते नैव शास्त्रे
लोकधायं यदपि मतिमान् भूयसोत्तानवृत्तिः ।

जानन्त्येते तदपि कुशलास्तेऽसदुक्तेर्विशेषं

केचित्सारग्रहणनिपुणाश्चेतनाराजहंसाः ॥ १ ॥

अनन्तापरटीकाकुन्मध्ये स्थितिममृष्यता ।

विवृतं स्पन्दशास्त्रं नो गुरुणा नो, मयास्य तु ॥ २ ॥

विशेषलेशः सन्दोहे दर्शितः पूर्वमद्य तु ।

रुद्रशक्तिसमावेशशालिनः शिवरूपिणः ॥ ३ ॥

शूरनाम्नः स्वशिष्यस्य प्रार्थनातिरसेन तत् ।

निर्णीतं शेखराजेन स्फाराभिजगुरोर्गुरोः ॥ ४ ॥

येषां नो धिषणोपदेशविशदा सदैर्शिकैर्दर्शिता

श्रीमच्छास्त्रमवशासनोपनिषदा येषां न भ्रमो भ्रमः ।

ये नास्वादितपूर्विणो मृदुधियः श्रीप्रत्यभिज्ञामृतं

ते नाप्राधिकृताः परैः पुनरिदं पूर्वाशयैर्धर्म्यताम् ॥ ५ ॥

शिवादिचित्यन्तो विततविततो योऽध्वविभवः

स्फुरन्नामासर्गस्थितिलयवशाच्चित्रिततनुः ।

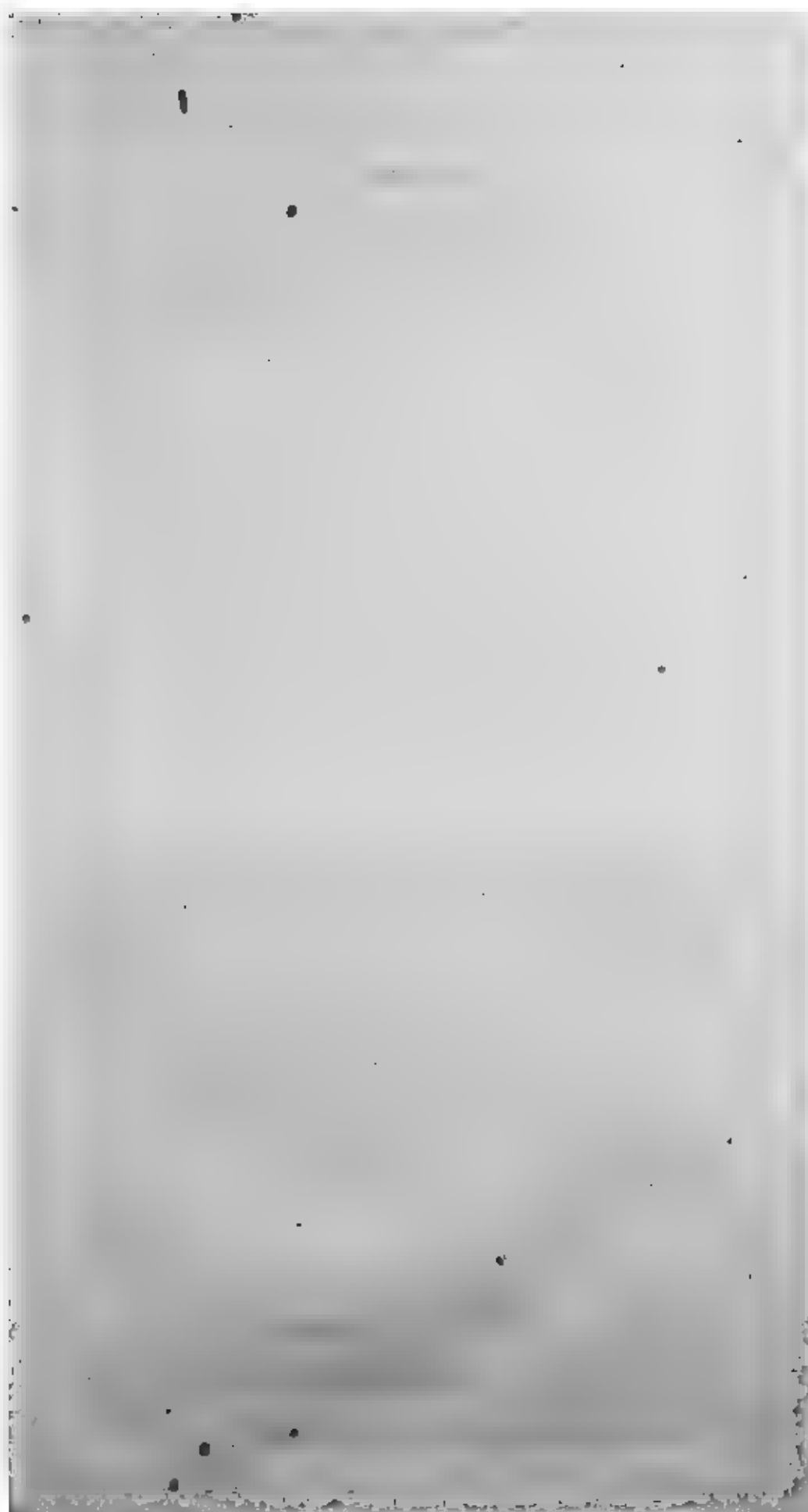
अयद्विषं यस्य प्रसरकणिकासौ विजयते

परः क्षुब्धस्सन्दो लसदसमसौलभायतनयः ॥ ६ ॥

समाप्तोऽयं श्रीस्वप्ननिर्णयः

कृतिः श्रीप्रत्यभिज्ञाकारप्रशिष्यस्य महामाहेश्वराचार्यश्रीमदभिनवगु-
प्तनाथवत्सोपदेशस्य श्रीचेमराजस्येति शिष्यम् ॥

श्रीमत्प्रतापशूर्मर्तुराज्ञया प्रीतये सताम् ।
मधुसूदनकौलेन संपाधायं प्रकाशितः ॥





SPANDANIRNAYA.

Sankara's Spanda Energy out of Her own nature portrays, on the background of Her pure self, the totality of categories, as a mirror does the city, from earth up to Siva, which (totality) is one in substance with Her own self. She is the divinity representing the faculty of cognition. She forms the vitality of mantras and is ever abloom. Identical with the universe of sound and with the supreme egoity or infinite consciousness, She exults in glory all the wide world over.

My Spandasandoha has already thrown light in a measure on the principle of Spanda. And now an adequate effort is directed to giving a detailed and satisfactory exposition of the same principle.

This gloss on the Spanda system calculated to explain the right interconnection

of the Sutras, i. e. the Spandakarikas; to enable a student for acquiring a close approach to the highest principle; to teach the method of pointed reasoning and the right application of the means (upaya); to help in the proper understanding of the self-evident truths and lastly to bring home the secret philosophy of Kashmir Shaivism. The intelligent should, hence, pin their attention to this gloss and thereby acquire the wealth of Spanda.

[I n t r o d u c t o r y]

[Tradition.] Vasugupta, a great teacher of the past, received initiation in a dream from Parama Siva Who is ever ready to exhibit His kindness to the universe and his spiritual glory was as a consequence enkindled by His grace. Under His holy command, once, he repaired to the Mahadeva mountain and found, the heretofore hidden Siva Sutras, engraved on the surface of the rock. To elucidate the harmony that subsists between the revelation and the experience, the Sutras were collected and epitomised in the 51 slokas of the Spanda Sastra, which are clear yet deep.

(Synopsis of the book.)

The first 25 stanzas discuss the energy of Swarupa or the vitality in real nature; the next seven, the energy in the rise of Sahajavidya or intuition; the last 19, mention the energy in and of glory. Thus the Spandakarikas are arranged into three chapters.

[Contents of the first chapter]. Of them the first begins with the stanza of salutation which, besides being such, gives, in a nutshell, the subject-matter of the thesis. The next four stanzas prove the Spanda principle by valid arguments. The sixth and the seventh describe the means to its attainment along with its recognising characteristic. The eighth is devoted to refutation of the objections raised against the means. The ninth strengthens the position of the upaya, because it discusses the unfailing character of the latter in leading to the goal. The tenth explains the real nature of the goal as obtainable by that means. The eleventh tells how the delusion of the world ceases by strict adherence thereto. The 12th and the 13th, by discarding the view of the Nihilists, bring out the striking contrast between their view and that of Spanda. The 14th establishes the indes-

tructibility of the Spanda principle although the world of objects brought into play by that principle is destructible. While supporting the same view, the 15th and the 16th explode the theory of Nihilism. The 17th remarks that, while the realisation of this principle is always within the reach of the fully awakened, the partially awakened have it only at the *two extreme stages*. The 18th gives the sphere of the objects that are sensed by the fully awakened. The 19th summarises the process conducive to the vanishing of obstacles in the way of the fully awakened. The 20th relates how, in the case of the unenlightened, the real nature is shrouded in mystery. The 21st is directed to emphasise the necessity of incessant exertion for the acquisition of complete enlightenment. The 22nd says that there are particular functions in the worldly life, which, as leading to the stoppage of all others, afford the field for this exertion. The 23rd—25th urge that the enlightened should always be on the alert to be perfectly enlightened by cutting to pieces, in a manner befitting yogis, the veil of darkness akin to the state of sound sleep.

This is the sum and substance of

the section beginning with "at Whose waking etc". and ending " will be enlightened etc".

[TEXT] 1.—(We) offer our salutation to that Sankara Who is the fountain-head of all glory manifest in the wheel of energies and at Whose waking and sleeping the world finds its rise and dissolution.

[COMMENT.]-Sankara means the one Being through Whose favour one gets the recognition of the full display of the universal consciousness identical with the adualism of supreme bliss wherein all troubles cease totally. Sankara thus represents one's own real nature. We salute Him, i. e., while thinking over Him as superior to the whole universe, we try to find entrance in Him by forgetting the idea of limited and artificial experiencer created by Him. *Entrance-in-Him*, which bears the fruit of *liberation-in-life*, will be explained, here, in this treatise. The use of plural is meant, here to convey the idea of identity with regard to all those who are worthy of divine grace and who deserve an affectionate glance of kindness. The half of the stanza beginning "at

Whose etc." fully brings out what was implied by 'Him', i. e., the unique characteristic of Sankara. The supreme goal is Mahadeva of the nature of light and is identical with the complete freedom akin to the supreme Sakti serving as an *Arani* or a means of friction between the two creative poles of bliss and activity. He forms the very essence of contemplation on the Universal consciousness which stands for the supreme import of the universe of sounds. The Power-of-freedom is known by the name of Spanda as the derivative sense of the word is a slight shake.

She is always manifesting endless cycles of creation and destruction etc. on her own background as a mirror reflects the city. It will be explained later on how these appear to be separate from Her although they are not such. By this it follows that the supreme being is always, in reality One with the principle of Spanda and is never otherwise.

Some hold that the highest principle is motionless (Aspanda). But their contention is false because, in that case, the whole universe will have to be regarded as lordless inasmuch as the Supreme being will be perfectly inactive.

This treatise bears an appropriate title of Spanda Sastra and is decidedly written to illustrate the true nature, or, in other words, Sankara of the nature of Spanda Energy forming the essence of all activity. This will be quite clear further on.

The selfsame Spanda Energy stands for the bliss consisting in the enjoyment of one Universal consciousness embracing endless cycles of creation and dissolution. She is really of the nature of manifesting involution and evolution of the perceiver and the perceived symbolising the entire world of the pure and the impure. As forming the ultimate goal of the teaching of all the Upanishads, She is simultaneously identical with emanation and absorption.

The same principle constitutes the stage of absorption, when appearing as the destroyer of the previously created aggregate of categories from Siva to the gross earth. With reference to the state of those that are about to come into being, it assumes a creative function and appears as the state of emanation. The stage of the disappearance of the external world leads to the wakening of the inward consciousness. And what we consider

as the stage of ignoring the idea of inward consciousness is that of the awakening of the universe. The same idea is expressed in the revealed text: 'The goddess is always enjoying, (lit. licking); she appears always as full; she is a wave of the ocean of consciousness; she constitutes the volitional aspect of the Lord'.

The Great God presents Himself, by His power of freedom, at the stage of the *seven perceivers* from Siva to Sakala as also at the stage of their respective ranges of perception. When He feels a playful desire to mystify His own internal nature, He appears in the order of descent. And the preceding perceivers fall into the background and the succeeding come into the forefront although the former serve as substrata for the latter.

As regards the order of ascent, He gradually brings into play the preceding forms and removes the subsequent ones in the case of the Jnana Yogins. Hence it is that He makes each succeeding form give up the limitation and appear in full perfection, in the preceding. Similarly, each previous form gives up perfection gradually and adopts

limitation in His order of descent. Hence, every thing is of the nature of every thing. The apparent cognition of duality is exclusively due to limitation caused to appear by Him. The teaching, herein given, is directed to destroy the cognition of duality, root and branch. Enough of this digression.

Goddess of Consciousness sleeps and is wakeful simultaneously. She can be felt to exist by introspection because She is appearing simultaneously as bringing into the foreground the perception of external and internal sense objects such as *blue and pleasure etc.* and as momentarily being oblivious of the true nature identical with the perceiver and as putting a stop to the previous perceptions *yellow etc.* Hence the men of great wisdom should, "for putting an end to this mundane existence, perfectly concentrate their mind upon Her.

To express the identity of emanation and absorption, the phrase 'by sleeping and awakening' was explained by Bhatta Sri Kallata in his gloss as "an absolute desire" as the volitional aspect without any distinction. The collector (author) also in the passage, 'That is to be known as Unmesa

from whence the idea of another arises in the mind of a man who is already contemplating upon one object. One should realise that Unmesa oneself.", will describe Unmesa as the dropping of the old idea giving rise to the new; because the conception of a new idea is not practicable without the old being given up. This will be fully dealt with in its proper place.

It will be plainly said that the awakening, referred to in the passage 'The loss of the happiness of supreme immortality,' implies absorption ultimately. The absorption, or the ceasing of perturbation alluded to in 'When the agitation ceases then the supreme stage is possible', is, as will be discussed further on, the awakening of the supreme state. Hence, in practice the one Sakti, though of double nature, is sometimes known with reference to waking and sometimes with reference to sleeping. Hence, absorption is emanation and vice versa.

Thus the former half of the verse implies that the waking of the universe, consisting of the categories from Siva to earth, is due to Sankara's Sakti appearing in the form of objectivity to the entire exclusion

of the subjective self. The waking referred to means the creation which is based on individuality, which presupposes the forgetfulness of the ultimate identity and which is multi-form in nature. It means also the absorption of the world by the selfsame Sakti now appearing as of the nature of the dawning forth of the reality leading to the total neglect of the external world. Absorption here indicates the dissolution of the individual multifariousness that leads to the waking of non-duality. Truly speaking, nothing arises and nothing subsides.

There is only one supreme Universal Consciousness Who, though free from gradational limitation, manifests Herself in different forms. She is metaphorically said to wake or to sleep as will be explained later on. The other functions of God such as protection, destruction, favour (or assimilation) are included in absorption and emanation, as being particular forms of the same. Hence, the reference to absorption and emanation hints also at the fivefold function of Paramesvara.

All this, that I have said here, is very well explained for the most part in

my Spandasandoha which is an exposition of the first Sutra only.

[The objector questions]. Ah! How is it that you say 'by Whose etc.' when you know that, according to the sacred Mahartha view, the various phenomena of creation and destruction etc. of the 'universe are brought about by their respective presiding deities?

To remove the above doubt, the phrase, 'Tam Saktichakravibhavaprabhavam' is to be explained thus: Him, the source of all the glory manifest in the wheel of powers; Him, 'Who is the source or primordial cause of the glory or the grand play afforded by the creative activity, manifestation, enjoyment, and absorption which all proceed from the wheel or the aggregate of the twelve divinities such as Srsti, Rakta etc. the presiding deities of creation etc. The traditional lore says that the divinities, Srsti etc., perform the play of creation, dissolution etc. of the world, eternally, while they tightly embrace the glorious Manthana Bhairava, the Supreme Lord of the circle.

[Second interpretation of Sakti—chakra]. This phrase is used also to serve as a reply to the query, how the Supreme Lord stands as the cause of the several stages of being, such as creation, dissolution etc., to which the world is subject? The objective world, that exists or is likely to have existence, is of the nature of light, being manifest. It is described as forming the wheel of powers because it stands and has existence only as appearing identical with the internal light of the Supreme Lord. As is said by the learned in such passages as 'The Lord brings into manifestation the whole of thinghood which already exists in His self. Without that the desire of creation is not possible'.

In consideration of the preceding view, the Supreme Lord is proclaimed in the revealed texts to be infinite as regards His powers. He is the source or cause of the glory of the world i. e., the endless variety due to mutual union and separation of the group of Saktis which have manifestation as their ultimate aim. The selfsame God is the cause of the evolution and the involution of the universe. Because He unites and disjoins variously all the phenomenal

manifestations which are identical with Him and which stand as of the nature of cognition. The same view is taken by Bhatta Sri Kallata. In both the explanations of 'Sakti-chakra etc.' given above, there is an appropriateness of the words of Kallata's gloss, which run as 'The causality of the creation of the glory of the wheel of powers identical in nature with cognition'.

[Third interpretation]. Keeping in view the revealed text "His powers (are) the whole world" as also the text of the book under explanation "Hence there is no state which cannot be identified with Siva in all contemplations over the word and the meaning", the wheel of Saktis represents the world.

[Fourth interpretation]. According to the secret teaching "The vacuum, that is situated in the upper half of the Khechari, is the sphere of Vamesi", the phrase also implies the aggregate of such Saktis as Vamesvari, Khechari, Dikchhari etc., as is very well explained by me in the Spandasandoha. Vamesvari etc. symbolise the manifestation of the wheel of Saktis, which has been described in these two explanations and will be described in the passage 'These are

in readiness to hide their real nature to him whose understanding is dull'.

(Fifth, sixth and seventh interpretations). According to the passage 'from whence this group of senses', it means the class of senses; and according to 'relying on that strength the Mantras', the eternal Mantra. According to 'the group of powers emanating from the group of respective sounds', it stands for the nature, of the form of Brahmi, Mahesvari etc.

Explanation of Sakti-chakra-
vibhava-prabhavam The Supreme Lord
is free in the glory
or in the greatness of the wheel of Saktis
which I have explained at length in the
Spandasandoha and which can thus symbolise
endless things. He is not a slave like cattle.

(Second explanation). If it be taken in the Bahubrihi sense as one whose waking or manifestation depends upon the inner unfoldment of the mass of light, it will imply that the recognition of the real nature of the Supreme Lord is easily obtained by introspecting His *Internal nature*.

(Second explanation of the whole stanza). We salute Sankara Who reveals the true nature to the devotees; Who is the cause of

the manifestation of the supreme goddess or consciousness and by revealing and concealing the real nature, Who, being Himself bliss and intelligence alone, brings about the destruction and creation of the universe which stands for both its phases, the external and the internal in accordance with the view 'The world within is represented by the world outside'.

(Third interpretation of the stanza). Salutation to that Sankara Who is the cause of the greatness of the goddess of consciousness identical with the waking etc. which lead to the creation etc. of the world; by whose waking or outward activity the world emanates; and by whose sleeping or inward-facedness, it comes to dissolution.

Thus this verse can be interpreted both according to the order of words and according as the sense demands. The Supreme Lord, though possessed of the body and others, creates and dissolves the universe consisting of the fivefold sense-objects such as form etc. by the ingoing and the outgoing of senses. It is referred to by the knower of the secret truth in, 'Hence, thus,

even in ordinary intercourse, the Supreme Lord, while invested with the body and others, externally manifests, out of His own will, the groups of things already shining inside. To convey the sense, such as the above, the teacher has rejected the use of 'by Whose power of freedom' and adopted that of 'by Whose waking and sleeping'.

Herein the praise of Sankara or entrance in Him is described as the ultimate aim. By taking the phrase 'Sakti-chakra etc.' in the Bahubhrhi sense and by interpreting it as 'Whose manifestation is due to the glory of the wheel of powers', the evolution of the group of innate faculties is described as the means to the attainment of that entrance in Sankara. By giving the sense of the determinative compound to the same phrase in the way, i. e., the revealer, to the devotees, of the manifestation of the supreme deity or consciousness, the fruit is hinted at.

The author refers to the same thing in, 'Then he will become the Lord of the circle'. Hence, the connection of the subject-matter of this book and the means (Upaya) is that of the end and the means.

Thus the same Sutra briefly gives the subject-matter, the means, the connection of the two and the fruit of the study of this science. (1st Stanza)

[context]. What is the proof of the existence of such real nature as Sankara and how does He produce the world without any cause such as material etc.? In case the materiality were attributed to Him, He could have been concealed by the world, just as a lump of the earth by the jug; and the consequent appearance and disappearance of Him would give rise to difference in His nature. There should on that supposition naturally be some cause of His manifestation and on the creation of the world the duality would ensue.

To strike at a blow all such objections to the ground the author says;—

[TEXT] 2.— To Him, in Whom this whole objective world takes the stand and from Whom it comes out, an obstruction is nowhere possible because of His unenshrouded nature.

[COMMENT.]— To this real nature of Sankara full of light and bliss, there is no obstruction or there is no checking of the flow either in some place, time or form owing to His unveiled being or unconcealed nature.

The substance of the above is as follows. Whatever there can be supposed to obstruct the light of consciousness, such as the life-breath, the Puryastaka, and pleasure and blue etc., if that does not manifest by itself it is naught; and if it does, it will be identical with Sankara. Because all, that shines, is of the nature of Sankara identical with light. Hence, what can obstruct whom? And what is the meaning of obstruction? The same is supported by the phrase starting with 'in Whom etc.' which qualifies 'to Him'. 'In Whom' implies. in which self, of the nature of consciousness, this whole objective world, in the form of the cogniser, the cognition and the cognisable, finds existence; and manifest by whose light it finds its being'. To Him how can there be a hindrance by that objective world? Because on His so called obstruction, the supposed obstructer will lose itself as manifesting. This completes the sense here expressed.

The above is referred to in the Ajada-pramatr-siddhi: 'How can He be checked by the life-breath identical with Him ?'

(Objector says). Indeed it is true that the light of the nature of existence is possible to the created, but whence the creation of the created? In reply to this is said: 'from Whom is come out'. Keeping in view the power of memory, dreaming, ideation and the mystic creation of Yogis, it is improper to discard the causal connection between the world and consciousness, as endorsed by self-experience, and to accept it as existing between the world and matter, atoms, etc. without the warrant of either proof or reason. The word 'objectivity' implies that a product is the effect of an action of the agent and is not the effect of an insentient cause. For to attribute causality to the insentient is absurd, according to the Iswarapratyabhijna view which will find its place in 'The pair of states is here styled as the doer and the deed'.

The word 'whole' implicitly means the indifference of the doer with reference to material etc. It is nowhere witnessed that

the work such as jug etc. conceals the nature of the doer such as a potter etc.

[Objective questions]. The process of coming out is, as a matter of fact, possible with reference to something located inside. Was the objective world, then, located somewhere just at the very beginning?

No. It is not anywhere else located but in that self-same consciousness. Hence is said 'in Whom etc.'. The phrase 'in Whom located' should be used twice by repetition. It purports that if the world did not exist in the form of consciousness as undifferentiated from the light of I-ness, how could that world come, out of that consciousness, into being without such requisites as material etc.? Because according to the revealed text, 'Just as the big tree of Banyan is found potentially in its own seed, in the same way is this whole world, of the movable and immovable, in the heart-radical' and according to the forecited argument 'of the Lord dwelling inside the self', this world is located in Him, appearing as identical with Him.

Hence this God of consciousness evolves the world as a materialisation of His own

nature. Thus the construction is: In Whom when only located is come, out from Whom. The partical 'cha' is synonymous with 'eva' and should not be taken with the word that precedes it in the order of the text.

[Objector questions]. If it can be taken for granted that this world has separated as an emanation from that mass of light, from that Universal Consciousness, how can the universe be manifest? For it is untenable to regard something, at once, as separate from manifestation and as becoming manifest as it involves contradiction in terms.

To answer this query, the phrase 'come out from Whom' also should be repeated twice and connected as 'even when being come out from Whom, is located in Whom'. The 'cha' here should be taken to mean 'even' and should not, as before, be taken strictly in the textual order.

The upshot of the whole is that the world has not come out from Him as do walnuts etc. from a bag. But that self-same God, owing to His free and independent nature, is engaged in picturing the universe

as if separate from Him, on the back-ground of His own self as a mirror reflects the city.

[Objector says]. Even if it be granted that God is not concealed by the world at the stages of creation and preservation in the way suggested, He cannot avoid being concealed by the stage of the world's dissolution which is of the nature of naught and is akin to sound sleep.

The same phrase 'from Whom even when come out is located only in Whom' removes the above objection. Because the perceiving consciousness cannot exist apart from the perceptible world. The phrase suggests that the created world, even when coming to dissolution, exists as identical with Him and that no entire annihilation of the nature of vacuum is possible to the world. Because, on the strength of the argument to be referred to later on, such an annihilation cannot be reasonably conceived to exist without the light serving as support.

The above idea is found referred to in the Sri Svachanda Sastra: 'The non-vacuum is described as the vacuum and

the latter is described as the naught. O goddess, that is to be considered as naught wherein things have gone to destruction'.

Thus the whole stanza means: Nothing of the nature of space, time, form etc. can be supposed, with propriety, to be an obstructor to Him, Whose work is this whole world and by Whose light it shines and stands as identical with Whose light even at its destruction. Hence, this principle is pervading, eternal, endowed with all powers, self-luminous and eternally existent. The weak proofs, which shed light on unknown things, are out of place, useless and inapplicable in proving His existence. Nay, the existence of these very proofs and other things of the world depends on the existence of this principle. The same is referred to by my teacher in the Tantra-loka: 'He the same God forms the supreme vitality even of those proofs which constitute the life of things in general'.

The phrase 'from Whom even when come out, this world' should be twice connected with 'In Whom located'. The phrase, in this case, would yield the following sense. This world, even when manifest by Whose light, is of the nature of Whose

light, i. e., Whose light is this entire world of the knowable, in proof of Whose existence. The world is nothing else than this principle.

Thus, nowhere and never is an obstruction possible, as is proved by self-experience, to this principle that manifests creation, preservation, destruction and unification. That is capable of doing impossible things. The great teacher Utpaladeva also sings in the same tune: 'O Lord of all, Thy one overlordship is unprecedented as it has nothing to rule. There is yet another of Thee whereby this phenomenal world does not present itself in the light in which it ordinarily stands.' The meaning is that the world, when manifesting, is one with manifestation. Nothing can manifest as separate from manifestation.

The Yogi should always be intent upon finding entrance in his own reality whether at the stage of ingoing, by the mention of the phrase 'in Whom located' or whether at that of outgoing, by the statement of 'from Whom come out' or at both the stages of concentration, i. e., ingo-

ing and outgoing, because his own reality is beyond obstruction. As will be said in 'when the agitation ceases then the highest stage is possible.' and also in 'There is no such state as cannot be identified with Siva in contemplations upon the word and the meaning.'

He (one's own real nature) is not subject either to obstruction or to negation even though there be existing in some place such a cogniser as an agnostic Saugata or in some place a counter argument. Because it is admitted tacitly by a man determined upon negating His existence that He does exist in the form of luminosity that shines by itself and that He is eternally existent. Because he or that, that negatives His existence, must have either existence, or non-existence. If non-existence, then this picture of negation without the negativer would be groundless. If otherwise, then his or its existence would go to prove the existence of God Who is in reality identical with him or that. Besides, his or its existence is quite manifest. Reference to this will be found in, 'and not that internal nature.'

Thus, the author describes that the principle of Sankara is one with the real nature, transcends the world, is of the nature of the world and is performing creation, destruction etc. of the universe. According to him, the ultimate object of meditation in all theistic schools is not different from this principle of Spanda. The diversity of meditation, he says, is exclusively due to the absolute freedom of Spanda.

In fact, the entire universe is the manifestation of the essence of the activity of this principle. This also is supported indirectly by him in 'the Mantras are endowed with the strength of the omniscient when relying on that vitality.' Thus there is no room for the objections before referred to.

I pray that the intelligent, unprejudiced and unelated readers may themselves detect and appreciate the difference between my commentary and those of other commentators on the Spanda Sutras which are as valuable as the desire-granting gem. I can not expose that, word after word, to avoid increase in the volume of this work. St. 2

[CONTEXT.] Even though the principle of God is being obstructed by none according to the previously mentioned arguments, it will by itself be concealed in the states of waking etc., because in these such reality is not experienced. The author, feeling that his view will not be accepted by the objector owing to the above objection, clears his position once more and explains.

[TEXT]. 3. Even though the stream of individual differentiation, which, in reality, is not separate from that principle of the states waking etc., is aflow; that principle never withdraws itself from its own nature of cognition.

(COMMENT.) The word 'Jagrat' is a synonym of Jagara because they are both found used in this sense by the cultured. Though the stream of differentiation, either as known to the people in the form of waking, dreaming and dreamless sleep or as known to the Yogis in the form of concentration and meditation, be found flowing in diverse forms, that principle never keeps itself back from its own never-

vānishing cognitive nature which constitutes the life of the whole universe. If it were itself to withdraw, then, even the waking etc. would lose their existence, for they would in that case be deprived of its light. Its cognitive nature is known to all through self-experience in waking and dreaming. Though in the dreamless state she (cognitive nature) is not felt so, yet her existence is there; because, otherwise, the *subsequent remembrance* is incompatible. That principle does not withdraw from perceptivity i. e., from its real nature, even if the object of perception, such as states etc., may through its glory cease to exist. There lies no harm in its ceasing to exist. 'eva' stands for 'अपि' and does not in meaning follow the textual order. The meaning therefore is—even in their absence that principle does not withdraw.

‘Not separate from that’, besides qualifying ‘differentiation of waking etc.’, is used as a reason. Hence, it means ‘of the form of light’, being manifest as identical with that real nature or Siva. Existence of one thing is impossi-

1st explanation of
Tadabhinna

ble without the other in the case of the two which are mutually identical.

This should be analysed as 'that' and 'not separate from.'

2nd explanation. : The former stands for the subject of the sentence (*that flows*) and the latter implies absolute identity of waking etc., with reference to Siva. The construction and the meaning in this case would be that that principle flows, assumes diversity, even though the differentiation of waking etc, be existing, and that it never withdraws from its own real nature.

This Tadabhinne is also used by the author in refutation of the views of evolution and polynomism of Sankhya, Pancha-ratra and Sabdika etc., by his entering into the discussion whether the individual differentiation of waking and the like is evolution or polynomism.

If this manifestation of states, he says, be a little different, being an evolution, from pure consciousness, then the latter also will be the same on the former's evolution. Hence, nothing

Rejection of the
theory of Parinama.

would come to light. Thus there is no room for evolution, as is referred to in the Sri Kirana:- 'Evolution is possible to the insentient and does not rightly apply to the sentient.'

The polynomism, which gives rise to the unreal diversity of forms, is also unjustifiable; Rejection of the theory of Vivarta: because the world that is sensed cannot be unreal. For if the world were unreal, the principle of Brahma will have to be similarly viewed.

From this Tadabhinne follows God's capability of accomplishing impossible things. The Supreme Lord is manifest in the form of the Trinity of Powers called Apra, Para, and Parapara, owing to individuality, identity and the both; because He simultaneously manifests the individuality of waking etc. and His own identity therein. Thus, the Supreme Lord, manifests as the transcendental Trika principle.

Hence, it is explained here that he is verily Sankara, who thus observes and investigates this his own nature although taking his stand in such states as waking etc. (3rd Stanza).

(CONTEXT). Now in the one following stanza the author refutes the Saugatas, who believe in the continuity of knowledge on the strength of the argument, 'All this, pleasure and pain etc., is of the form of one single consciousness though of various forms and shapes', and the Mimamsakas who assert that 'All this is Atma, who is always over-shadowed by the conditions of pleasure etc., and is capable of being believed to exist by one's own consciousness.'

[TEXT] 4. I am happy; I am miserable; I am attached—these and other cognitions evidently find their place in one being in whom the states of pleasure etc., are woven.

(COMMENT.) The same *I, who is happy*, am miserable, i. e., the same *I, who is attached* owing to appetite closely following pleasure, am hated out of aversion accompanying pain; all such perceptions or cognitions are found in one permanent principle of self, i. e., take their rest in that inward-faced self evidently. (Evidently i. e., with one's own self as a witness.) Otherwise the interconnection of ephemeral

perceptions and of the ideas born of their impressions will not hold good. Because the ephemeral perceptions come to an end with themselves, i. e., disappear soon on their rise, and the ideas cannot move on, on the absence of perception.

The particle (Cha) used thrice here developes the sense of connection. Because it implies the connection of one thing with other or others. 'In one' is qualified as 'in that', i. e., in which the states of pleasure etc, which rise and subside, are woven, i. e., strung together like the beads in a rosary.

While describing the states as being remembered when they appear as connected together, the author, by the word 'tah' hints that, although, according to the view of the philosophers who believe in the transiency of cognition, the recollection is born of perceptual impressions and is, as such, pinned to the form of the perceived, yet it can only be similar to the perception and cannot determine the thing that has been sensed in the past. Every thing is set aright by admitting the existence of one

permanent / perceiver who dwells inside the consciousness of all. Enough of these subtleties as they are sure to prove sickening to the readers of tender heart. Seekers after these may look into the Pratyabhijna. I have here attempted to explain something of the inner significance as the author has here touched his view only in brief. Hence, no intelligent people should condemn me for this attempt.

To criticise the view of the Mimamsa-
 kas this should be thus
 2nd explanation explained, evidently i. e.,
 of the Text. on the evidence of the
 people, all such perceptions
 as 'I am happy' etc., are found, i. e.,
 they find their stay, in a being such as the
 perceiver of the form of Puryastaka and
 full to the brim of the states, pleasure etc.
 But these perceptions do not find room in
 the real nature of Sankara blissful and
 intelligent Whom we have accepted as
 the one real principle. Thus the real
 principle is not the self that is always
 environed by such conditions as pleasure
 etc., but that which is of the nature of
 consciousness.

But when, by His own impurity to be explained further on, He (true principle) conceals His real nature and manifests Himself in that state, then He is surely to be of the form of the happy etc., in the state of Puryastaka. But, even there, there is no obstruction possible to Him by pleasure, etc., as is already referred to. Hence He is never subject to them.

By giving up the use of such perceptions as 'I am thin,' 'I am fat' etc., and by mentioning that 'I am happy, miserable,' etc., the author means that one recognises one's self as one in nature with Shiva by letting the state of Puryastaka, which is diversified by such perceptions as I am happy etc., sink in the stage of ingoing as also by the vanishing (as an accompaniment of the stage of Puryastaka), of the external world, such as body, jug etc. Hence to get rid of Puryastaka the effort should be resorted to. (4th. St.)

(CONTEXT). After having described the untenability of all other theories by the forecited arguments, the author, the best of the teachers of the secret doctrine, knowing

the occult processes and revealed texts and full of experience, now enunciates that the principle of Spanda alone has the real existence, being based on reasoning.

(TEXT). 5. Where-in no pain
no pleasure no per-
ceptible no percel-
ver exist and where
even the state of In-
sentiency does not find room that
in reality is the principle.

(COMMENT.) We can with reason say that the perceptible, whether internal as pleasure and pain etc., or whether external as blue and yellow etc., and the perceiver such as Purvastaka, body, senses etc., have evidently no real existence because like the stage of dreamless sleep these are not sensed. Even when they are sensed, they represent consciousness alone. For they, as being sensed, are of the nature of consciousness. The same is referred to by my great grand teacher, the venerable Utpalacharya, proficient in the knowledge of occult principles, in the sacred Isvarapratyabbijna :- 'The thing that can come to light is of the nature of

light: one which has no light cannot exist.'

Even here it will be mentioned in 'Because of being of the form of His cognition and owing to the adoption of the identity with Him.' Hence, that is the real principle of the form of pure light in which the perceptible, pain, pleasure etc., blue etc., and the perceiver of that, do not exist.

From this can it be inferred that the true principle is of the nature of vacuity owing to the cessation of the entire categories of the perceiver and the perceptible?

No. 'Even the state of vacuum does not exist.' 'Because the real principle is that where even the state of vacuum, i. e., the form of empty space, does not exist. The insentientcy (vacuum) must either manifest or not manifest. If it does not manifest, then, how can it be said that it exists? If that becomes manifest then it is nothing else than manifestation being of the nature of manifestation. Disappearance of manifestation is never possible, because, in its absence, the absence of manifestation cannot'

be said to exist. It will find its place in 'not that internal nature.'

The real principle is that where there does not exist the state of unconsciousness of the form of Brahma which is identical in principle with the pure light devoid of thinking of the nature of Aisvarya, lordship, and which is the favourite belief of the Vedantists who say, 'Vijnaam Brahma,' i. e., Brahma is knowledge. For even that Brahma is insentient without the power of Spanda of the nature of freedom. It is said in the Pratyabhijna:— 'Thinking is known to constitute the nature of light, otherwise the light, even though reflecting things, will be like the insentient things such as crystal etc.' and also in the hymn of Bhatta Nayaka:— 'How much fruit, O Lord, can the supreme Brahma bear, owing to its neutrality, if Thy masculine power of regulating be not there, in the form of a beautiful female of Thy devotion?'

Thus that principle alone has the real existence which has been discussed in

the passages 'where seated' etc. That verily exists in the inartificial form of perfection as supported by reasoning, experience, and revealed texts, and not in the artificial one like blue etc. As is said by the venerable teacher:— 'The insentient things are thus like the non-existent with reference to their self and are properly speaking only of light. The light alone exists of one's own self either by it or by the self of others.' The revered Bartrhari refers to the same: 'Reality can be attributed to that which is at the beginning, at the end and in the middle; which does not come to light, its reality is as much (is nil).' All the sentences in the text convey a determinate sense. Hence, the word 'Eva' should be used thrice.

Thus in the Sutra it is enunciated by the author that the ultimate reality exists in the form of Spanda Energy, after he has brought out the absurdity of the views, being untenable, of the believers in the continuity of consciousness in the form of pleasure etc., in the principle of perceptivity dimmed by pleasure etc., in the multiplicity of the perceptible and the

perceiver, and in the Brahma of the form of thinking-less light. This also is discussed herein that that principle really exists on whose revelation, as the principle of Energy, as the essence of activity, and as the consequence of penetrating observation concentration, and initiation, all this—pain, pleasure, the perceptible, the perceiver and their absence etc. — comes to naught; because the whole universe is meant as its enjoyment. The venerated teacher refers to it in: 'That is the path of Sankara in which pains appear as pleasures, poison as nectar and the world of life and death as liberation.' In this reference, the path of Sankara means the current of the Supreme Power which is a means to the attainment of the real nature as Sankara. (5th. Stanza).

(CONTEXT). Now is described the means, with a recognising mark, for the recognition of that principle which has thus been logically demonstrated.

(TEXT). 6 AND 7. Very carefully and with great effort should that principle be examined by which this class of senses, along with the inner cir-

The positive description
of Spanda as Sankara;

cle although unconscious, acts as conscious by itself and undergoes the processes of operation, existence and dissolution. Because this, its inartificial freedom, is everywhere.

(COMMENT.) That previously explained principle should be examined with faith and effort which is of the form of the destruction of all variations, as discussed in the Sivasutra 'Effort is Bairava', which is identical with the full and free onward course of the innate glory and with the spirit of service to the perfect internal nature and which is known as an exertion of the form of Bhairava. Because this inartificial and innate freedom, known to all through self-experience, of that one's own nature, identical with Siva and of the form of Spanda principle, is manifest everywhere with reference to both the sentient and the insentient. 'Is manifest is understood.

In reply to what that principle is, is said the passage beginning with 'by which' and ending with 'undergoes.' 'This'

refers to such class of senses, i. e., thirteen senses, as is known to the people in the form of a ball etc. and not as defined in the Sastras. Because, in the case of the latter, we cannot refer to that by 'this', being always invisible. This class of senses, though exceedingly unconscious, though appearing as if insentient under delusion and though assuming unconsciousness in a greater degree than a limited self, undergoes the states of flowing on, staying and destruction like the non-unconscious or the sentient, i. e., goes towards the sense-object, feels attached to that and withdraws therefrom like the sentient. How? Along with the inner Circle.

The inner Circle refers to the sense divinities and not the internal senses because the latter are included in the word 'class'. It does not either refer to the Puryastaka to be explained further on; because the triad of the internal senses mentioned therein is associated, being akin, with the class. Nor does it apply to sense-objects; because, being mere impressions, they do not appear directly as authors of such functions. as

moving on etc., to the pupil who is to be instructed and who does not know Yoga. And the Yogi, who has realised the sense-objects, needs no instruction, because he himself has acquired the habit of attentively studying the Supreme Principle.

Hence, the view of some people that the 'class of senses' should be connected with 'the unconscious like the conscious' and not with the inner Circle of sense divinities is baseless because that Circle is identical with the enjoyment of consciousness. The author by the text means that this one's own nature identical with Sankara, uniformly and simultaneously manifests, out of its own freedom consisting in accomplishing difficult things, the Circle of Sense divinities as an essence of consciousness and the class of senses as appearing insentient.

This one's own nature, according to the author, makes the sense divinities and the class of senses perform such states as moving on, staying and destruction. Through its grace the class of senses, though insentient, appears to perform those functions, just as these holy sense divinities

bring about the creation etc. of particular phenomena. Though, according to the mystic view, there exists no insentient class of senses but the sense divinities possessed of the body of knowledge, yet this has been referred to as if existing, because the pupil to be instructed should be introduced to the explanation of the occult things gradually according to the well-accepted observation.

Thus, while observing the Circle of the rays of his own glory presiding respectively over the functions such as moving on etc., of senses identical in form with ball etc., the Yogi may examine his own nature, as one in form with Holy Sankara, and as goading these both on to their objects. This also is implied by the text that the Yogi possesses everywhere the inartificial freedom of his own real nature which serves him as a means to the attainment of that.

Hence, as forming the highest aim, this principle is worthy of being examined. This only can be examined, because by the previous arguments, its means are easy. It should, hence, be examined with respect,

with the great pride consisting in the unhindered enjoyment of desired objects. Such an examination is here quite in season according to the view here explained. So says the great teacher: 'May these my sense activities, in their full play, fall on their respective objects! May I, O Lord, never, even for a moment, be so rash as to lose the happiness of identity with Thee!'

The Kṛitya affix in 'Parikayam' denotes worthiness, practicability, timeliness and command etc.

The author has, by this, also rejected the view of the Charvakas who attribute consciousness to senses etc.; because everybody's self-experience bears witness to this that by virtue of the strength of the real self, the insentient class of senses, undergoes, like the not-unconscious, the states of moving on etc. (6th and 7th Stanzas).

[CONTEXT]. How is it said, that the senses undergo the states of moving on etc., on their acquiring, as it were, the consciousness from that Principle, inspite of the commonplace observation that the perceiver, himself and at his own option, directs the

senses like the scythe etc? How is this also said, that that Principle should with effort be examined, when it is known that our desire moves only towards the outside and never exerts itself to engage in the examination of that Principle? To repudiate these is said (the following).

[TEXT] 8— This does not act as a director of the goad of desire. But a man can become equal to that (Principle) by the inspiration of the vitality of the self.

[COMMENT.]— This man of the world does not work as the pusher on of the goad of desire, i. e. does not engage in directing the senses towards their objects. But he can become similar to that by a slight inspiration of that Principle of Spanda which forms the strength of the self identical with consciousness. Even the insentient can become the sentient, when anointed with a drop of the nectar of I-ness. Thence, that Principle makes capable of moving on etc. not only the senses but also the artificial perceiver, suspected as the director of those senses by infusing consciousness into them. It is by virtue of this that he thinks "I

directed the senses". He loses himself when without the inspiration of that Principle.

Hence that Principle deserves to be examined that converts into sentiency both the senses and the perceiver by the inflow of the current proceeding from the Circle of the rays of its own light. Thus all this is quite logical. If, in the teeth of this, the objector sticks to the view that the senses are directed by a different sense in the form of a goad called desire, then that sense of desire, being itself of the nature of the directed, will require another sense for its direction, that also will in turn another. Thus the series will go on ad infinitum.

Now, as regards the objection "that our desire does not exert itself to engage etc." the former half of the stanza is used in confirmation of it and the latter in reply hereto. The sense is as follows. Yes, this man cannot set his desire to work to examine the reality. He is not capable of sensing the reality by desire, because that reality is inconceivable. But when he calms down the desire, always in hot pursuit of objects, by allowing it full and free

satiation and when he touches the Principle of Spanda or the strength of the inward self, endowing its own senses with consciousness, then he will be similar to that. By its influx he will attain freedom everywhere like that principle. Hence, the reality should be examined. The word Sparsa is used with reference to the strength of the self because the tactile perception predominates at the stage of Sakti. (8th Stanza.)

(CONTEXT.) Why does not even this embodied self shine in all its perfection, being of the nature of paramesvara? Why does he require a touch of the force of the inward self? In response to these the author says.

[TEXT] 9.— When to him, who is incapacitated by his own impurity and is attached to actions, the agitation ceases, then the highest state will come into being.

(COMMENT.)— This one's own power of desire, brought into play by one's own freedom, is of the nature of non-contemplation of the reality. It is an impurity

technically known as the Anava defilement. It appears in the form of imperfection, owing to the limitation of desire. The power of cognition does gradually, owing to the delusion of non-identity, give up omniscience and adopt limitation in knowledge, and forms itself into the inner sense and the cognitive senses, till, at last, it gets limited in full and passes into an impurity, technically known as the Mayiya Mala (defilement due to illusion) which consists in the individual manifestation of the objectivity. The active aspect, in turn, gives up the perfect authorship due to non-identity and assumes limited authorship and undergoes limitation, by and by, in the form of action-senses, till, at last, it gets limited completely. It also is an impurity known by the name of Karma Mala consisting of virtuous and vicious acts. With reference to the man incapacitated or deprived of omniscience and perfect authorship by that impurity and consequently always distracted by desires, on account of the non-obtainment of the desired objects, connected with the acts, i. e. the performances both religious and worldly, and hence not finding rest even for a

moment in his own real nature, when by the firm grasp of the arguments, explained before and to be referred to later on, and by self-experience, the agitation, consisting in the vain conception of the perceptivity slave to desires, dissolves, through the vanishing of the attribution of the self to the non-self and the reverse; then the highest state of the spanda principle will take place, i. e. will come within his recognition. The highest state will not take place then and there because it is eternal. The same is explained in the Vijnana Bhairava: "The mind, consciousness, energy and the self, when this quaternion, O beloved one, vanishes, then that form of Bhairava reveals itself". Those, who hold the opinion that the phrase 'one's own impurity' suggests that there is some separate substance corresponding to impurity, have been indirectly criticised. (9th Stanza).

(CONTEXT) When the agitation of the nature of one's own identity

Objection with the limited perceiver has been over, the reality will be devoid of activity like the waveless ocean? To lull this suspicion to rest the author says.

(TEXT.) 10.— Then will flash forth the inartificial nature characterised by cognition and activity, because he knows and does all the desired.

(COMMENT.)— 'Then' is used with reference to the pupil to be instructed. Then on the cessation of agitation dawns to this man the inartificial innate nature, which is identical with the nature before explained and with the reality of Paramesvara, and in which knowledge and action of the nature of harmonious light and bliss form the invariable characteristic. Whence does it become manifest? In reference to this query is said: because he knows and does, then, i. e. on the occasion of entrance in that Supreme State, all the desired, i. e. all that he wished to know or to do at the time of his desire to enter therein.

The duplicate use of the particle 'cha' denotes simultaneity. It does not denote, as some think, the identity of cognition and action. It is already implied by the one phrase, i. e. characterised by cognition and activity, qualifying nature as descriptive of the real existence. (10th Stanza).

(CONTEXT.) Now is explained that the world of life and death ceases to exist to him, who harmonises non-meditation with meditation by the fixed and firm grasp of the spanda principle realised by the evolutive meditation, discussed and defined in the Sūtras such as 'whereby the class of senses etc.' and 'one's own impurity etc.'

(TEXT) 11.— How can this accursed path of life and death fall to the lot of the one who feels as if wonder-stricken, while regarding that nature as the underlying principle?

(COMMENT.)— A Yogi looks at or observes his own nature, identical with the spanda principle and recognised by the close scrutiny of the arguments and the revelations alluded to above, as the underlying principle pervading even at the stage of Vyutthana. He sticks to the Arani of this twofold creation. All his ideas vanish and the Circle of his senses simultaneously attains full manifestation, by his taking stand firmly in the intermediate stage, pervading, at once, both the preceding and

the succeeding stages, through the meditation of involution and evolution, in the manner of tradition described in the Sri Vijñana Bhairava and Kaksyastotra:- "The aerial power does neither go away nor enter. By that, one assumes the form of Bhairava, when the intermediate is evolved by the certainty," and "Thou manifestest singly in the form of the universe, standing, like a pillar of gold, in the middle and having, all around, directed by mind simultaneously all powers of vision etc. towards their respective objects."

The Yogi observes this vast totality of beings, which rises from and dissolves in the ether of consciousness, like a series of reflections appearing and disappearing inside a mirror, by finding entrance in the Mudra of Holy Bhairava, described in the revealed text: "With the aim inside, (although) looking outside and above the states of waking and sleeping. This is that Mudra of Bhairava, concealed in all the Tantras." At the end of thousands of births the thread of all his (Yogi's) functions gets broken, all of a sudden, by the recognition of his own extraordinary reality full of a novel supreme bliss. He look

as if wonder-stricken or as if entered into the Mudra of amazement. The best of the Yogis thus stands fixed, i. e. does not swerve from his fixed stand. To him the proper real nature reveals itself suddenly by the attainment of complete development. He is immune from the damned succession of life and death, which strikes terror in the whole world. For, its cause consisting in the innate impurity has ceased to exist. As is said in the Sri Purva Sastra: "Although enjoying sense objects, he cannot, as a lotus leaf by water, be affected by evils who has his mind fixed on the reality. One, who is armed cap-a-pie with the Mantra etc. serving as an antidote against poison, does not faint, under its influence, though eating poison. Similarly, a Yogi of great wisdom". (11th Stanza.)

(CONTEXT.) The author now addresses the Vedantists, the Naiyayikas (Akṣapada), the Madhyamikas etc. who hold the view that, at the dissolution of agitation, there remains the reality (identical with naught) exclusively in the form of universal destruction; and explains the extraordinariness of the spanda principle, one in form with matter, in opposition to the reality accepted by them.

(TEXT.) 12.— Non-existence cannot be conceived to exist. Even insentiency does not exist there, because owing to Abhiyoga there is the determination, "That was."

13.— Hence, that is artificial. The knowable is always like the sound sleep. That reality can never thus assume the state of being recollected.

(COMMENT.)— Non-existence, as understood by the Vedantists etc., cannot be conceived to exist by such a reference as: "Verily, at the beginning, all this was naught." For the existential conception is applicable with reference to the existing things. And non-existence is nothing in reality. If the existential conception be ascribed to it, it will have to be treated as something and, as such, will lose itself as non-existence. Moreover, how can that universal destruction be conceived where even the conceiver himself disappears? If you accept the existence of the conceiver, the universal destruction is impossible. For, in that case, the conceiver remains there as

coming under the category of the universe. Hence, the universal destruction does not constitute the reality.

This conceiver is artificial. And he becomes one with non-existence. He brings into conception the destruction of the world by means of imagination, and on the maturity of the conception, cannot help becoming one with non-existence, being identical with the existing.

On the conception of non-existence, there is no non-unconsciousness, is no non-unconsciousness, The author replies. i. e. there is no sentience but the reverse. By this argument "Hence, all, existence and non-existence, that is conceived, appears, evidently, to be a creation of the imagination only on the maturity of conception." the ultimate object of life can never be gained by the conception of naught or the universal destruction.

The state of universal destruction (Sunya) is akin to that vacuum which is described by Nagarjuna in "Vacuity is regarded as such because it is devoid of all attributes, all categories, all troubles and desires; but in reality there is no vacuum."

Yes. It is, so, if the free and ultimate state of the nature of pure intelligence and bliss be admitted as the substratum.

The Vijnana Bhairava also agrees to it as such, because it describes in the passage "one above the limitations of space and time," the power of Paramesvara in the form of vacuity in which the state of consciousness is stated as the ultimate substratum. This has to be accepted. Otherwise, the statement "But in reality (there is) no vacuum" would be meaningless by the side of the statement "yad yad eva atibhavyate."

All, that has been said in the passage of the Alokamala: "That undefinable state is called Sunyata being unknowable to the people of our stamp. It does not indeed refer to the popular meaning that the atheists assign to it," is true. You (objector) are justified in saying that it is unknowable and hence inexpressible to the people of your understanding. But how to call it by vacuum? Because even vacuum is verily knowable inasmuch as it is conceived and engraved on imagination. If the people of your position cannot understand

that reality, they may serve faithfully the true teachers who are well versed in the art of realising that. But they should not throw themselves and others into the bottomless abyss of great delusion by concealing through their wisdom such technicalities as vacuum etc.

How is it known that there is insentientcy? In reply to this is said 'because etc.'

'Abhiyoga' or the declaration, such as 'how I was!', of the one, who has just given up the mood of meditation regarding the introspection in connexion with that state of meditation, leads to the determination 'that was' i. e. 'I was exceedingly insentient.' Hence, that state of insentientcy is artificial, being thus remembered. That state, as being experienced, indicates the existence and not the non-existence of the perceiver who is present there. The form of consciousness remains unimperfect even in the state of universal destruction. Hence, his non-existence can never be said.

Blue etc. is recollected only when previously seen and determined. Determination is impossible in the case of the one that has been reduced to the form of vacuum and has consequently the function of the determinative faculty suppressed. Then how was it said that that is insentiency, in the face of the subsequent determination, i. e. 'that was'?

This is the property of the knowable that it is not remembered by the perceiver so long as, through the impressions retained in the self, the knowable is not determined by thinness. Although limited in the imaginary states of Sunya etc., the cogniser stands as the ultimate unconventional subjectivity. He can never be separate from his own self. Hence the idea only is determinative of him. The perceiver in the form of Sunya, in opposition to the universe, is then existing by self-experience and contemplated as subject, as he is remembered subsequently as limited. Hence, there is no incongruity.

Thus the state of *vacuum* is artificial and brought into being by the conception of things that have never existed according to the argument previously referred to 'Tasmad bhutam etc.' The Supreme Lord gives manifestation to this state of vacuum for concealing the right knowledge; and it appears as an end to fools. The knowable and the form of the knowable are like the sound sleep.

The dreamless sleep in the form of insentiency is easy of access to all. It being so, of what use is it to

Substance

acquire the state of another *Sunya* by the effort of meditation? Because both are equal as regards unreality. Many philosophers, such as Vedantins, Naiyayakas, Sankhyas and Saugatas etc., have fallen into this great ocean of insentiency in the form of *Sunya*. *Sunya* has, indeed, proved a hindrance even to those who were about to enter the state of the *spanda* principle, when their efforts slackened. As the author will say in the passage beginning with 'Thou in that great sky' and ending with 'insentient like the state of sound sleep.' Therefore

the author seems to have spared no pains to nip the theory of Sunya in the bud. He will further explain it in the passage 'The effort directed towards actions etc.', even though it is explained here as a thing to be avoided. Hence, I have attempted to expose its defects. The worthy readers who study my explanations attentively should not be angry with me for this. The criticism of the Saugatās involves that of the Vedantists and others, because their contention is similar. Hence I have not gone into details.

Now let us turn to the subject. That reality of the name of Spanda does not, thus, like Sunya, assume the state of being recollected because that reality can never, with propriety, be said to be imperceptible owing to its being identical with the ever-existing perceiver. So says the Brhadaranyaka: "Ah, by what means can one know the knower?" Though the state of meditation is remembered by the Yogi on his 'Vyutthana' under the influence of life-breath etc., yet that alone does not constitute the Spanda Tattva. It is, besides being so, of the form of supreme perceiver, ever

present and unlimited, full* of light and bliss. As will be said in: "There is no such state in the contemplation of the word and the meaning as cannot be identified with Siva." Hence, this principle, being of the form of unlimited enjoyment, can never be an object of remembrance and can never be insentient.

Reference to that reality by the pronoun 'that' is, strictly speaking, improper, because it relates to something that had been sensed and is now remembered. (But it could not be helped because there is no other means to express the reality than that of human speech which, principally, has to do with the physical world and seldom or never with the metaphysical.) 'That' rightly applies to the inartificial nature according to the view of Iavarapratyabhijna: "The self not deprived of freedom." 'Never assumes' suggests that the reality is never perceived in the state of being remembered. (Stanzas. 12 & 13.)

(CONTEXT.) In the passage beginning with 'In Whom seated' it is said that consciousness assumes the form of universal

objectivity. Hence, the artificial form of non-existence, brought into being by its own thought, is also assumed by it. Accordingly, how can the sentience of the form of unlimited enjoyment come to it? To remove this objection is explained.

(TEXT.) 14 — The pair of states is here styled objectivity and subjectivity. The objectivity is perishable and the subjectivity indestructible.

15.— Only that effort here ceases which is directed towards the objectivity. On the ceasing of that, a fool thinks, 'I am dissolved.'

16.— Destruction is never possible to that inner nature which forms the abode of the attribute of omniscience, because another is not found.

(COMMENT.)— Here, in the doctrine of the spanda principle, the couple of states is styled subjectivity and objectivity. Their differentiation is found purely in the use of words. The two, in fact, represent the unitary

principle of the form of Sankara who is free and full of light. This Principle, being pervaded by action identical with light, is not separate from the existence of the doer, i. e. agentship. When manifest, as identical with that action, it assumes the form of the category, the world, the body and their absence etc. and is called the object. Because causality cannot be attributed to anything else than that principle. As is said in the Sri Pratyabhijna: "the insentient can not be said to possess that power whereby aught could come into existence from naught. Hence, the tie of cause and effect is based on the principle of subjectivity and objectivity."

The objectiveness of this world consists in this that the principle of spanda brings into being, like the reflections in a mirror and as separate from the nature of consciousness, such endless manifestations as body, blue etc. by the gradual processes of uniting and separating such emanations as place, time, etc., although these emanations are not separate from consciousness. Whatever He manifests is, being manifested, subject to decay as regards the external form. Decay

is here to be understood in the light of conversion from objectivity to subjectivity.

Hence, it is that the Lord creates and destroys only the objective aspect of the perceiver, i. e. body etc., and not the subjective of the form of 'individual light.' Because the individual is one in form with the Lord, although possessed of the body etc. Hence of the two, objectivity and subjectivity, the former is perishable and the latter, as identical with the nature of consciousness, is deathless. For, even at both the emanation and the absorption of the world, that reality does not deviate from the real nature. If it were to do so, the world's emanation and absorption would not manifest. Hence, it is sentient as forming the essence of an unimperfect enjoyment even in the state of the insentient etc.

In the performance of the meditation
on non-existence, as also
The objector says. in sound sleep etc., we do
not perceive the self as doer.
For, its functioning is nowhere seen therein.

Yes. That effort or exertion, which is directed towards objects or is engaged in the function of directing the senses etc., only ceases and stops at the stage of the objective destruction. And, on the ceasing of that, the unintelligent fool, whose real nature is eclipsed by the involutive meditation, thinks 'I am dissolved.' Destruction can never befall or can never be possible to that inward nature, of the form of individual light, which (inward nature) is the abode of the attribute of omniscience. (The word 'omniscience' suggests perfect agentship etc.). For none else is found as the perceiver of the destruction of that inward nature. If there be recognised some such perceiver, he will, verily then, represent his own self, i. e. the inward consciousness. If he (the perceiver) is not found, how can you say, then, with determination that the state of destruction exists?

None perceives the destruction of that inward nature but he himself of the nature of light.

The objector says.

How, then, can non-existence be predicated of him as identical

The author replies. with that inward nature?

The phrase 'owing to the not-finding of another' should, on this interpretation, be explained as owing to the absence of perception by another. It is true that just as the absence of a jug is determined from perceiving the place without the jug, so could be the absence of the self from the perception of something selfless. But the existence of the perceiver thereof is essential in this case. Hence, the non-existence of the self perceiving it does not hold good.

If he (the inward nature) were to disappear on the cessation of the effort directed towards the objective world, then, on some subsequent time, the perception of some other effort would not be possible and, hence, the non-perception of any other effort would follow.

Moreover, how can the foolish suspect the disappearance of the inward-faced reality by the non-perception of the outgoing energy in the dreamless sleep etc., knowing that the disappearance of one thing cannot affect another?

Disappearance is never possible to that inward-faced perceiver identical with light by the absence, or by the manifestation of the absence, of the effort directed to the objective world. The inward-faced nature, which forms the habitat of the attribute of omniscience, knows even that state of absence, because, otherwise, that very state will not exist. The genitive case 'of another' is used, here, to convey the nominative and accusative senses.

The inward-faced nature is regarded as a state, in consideration of the fact that the subjectivity is treated somewhat like the opposite of the objectivity. As before argued, the former is, in reality, the experiencer in the states of waking etc. 'The inward-faced' means the one in whom the supreme egoity predominates. (Stanza 16.)

(CONTEXT.)— After having discussed how the unenlightened determines, even though unjustifiably, the dissolution of his own perceiving self, on the cessation of his external operations, the author describes the mode and form in which the fully enlightened and the partially enlightened understand the self.

[TEXT.] 17.— The fully enlightened has, ever and always, the knowledge of that reality, invariable in all the three States; the other, only at the beginning and at the end.

(COMMENT.)— By the firm grasp of the forecited occult processes, the invariable, or the never-vanishing knowledge, or the unlimited manifestation of that real nature which forms the topic of this treatise, is possible perpetually—in all the three states, waking, dreaming and dreamless sleep and always at the beginning, in the middle and at the end—to the one who is very well enlightened or who is devoid of the impression of unenlightenment. He appears always as one with the real nature identical with Sankara. The other, i. e. the partially enlightened, has it only at the beginning, viz. on the desire to manifest and at the end, viz. on the inward-facedness identical with the immersion of those states which are of the form of consciousness suited to them, and never in their middle identical with the subsistence of the manifestation of things agreeable to them. As is said in the Sri Sivadrsti "She is indeed perceived as existing in

the states necessitating the presence of the knower at the beginning of all cognitions or in the fruit, through the immersion in that."

Bhatta Lollata also has, in his own gloss, interpreted 'at the beginning and end of those' just in the same way as I have done. We have never had schooling in forcing the farfetched meanings, in conformity with the words of the gloss of Bhatta Sri Kallata, in the sutras which yield a quite clear sense.

Because, the one who is not fully enlightened has the knowledge of that only at the beginning and at the end of those states, hence, he is a fit recipient and is, as such, being prepared to be fully enlightened by the instructions on the spanda principle. The author will refer to it in the passage starting with: 'hence the one, always on the alert to have the clear vision of spanda principle while waking etc'; also in 'the unenlightened is like the state of dreamless sleep, the enlightened is unenshrouded; 'also in the passage beginning with 'likewise even in dreaming' and also in that starting with 'one should always be awakened.'

Here, for the purpose of perfectly enlightening the already enlightened, the instruction is undertaken to fill even the middle state, of the form of the determination of the things, with the happiness of the fourth like the initial and the final stages of the three states waking etc. This will be explained later on. So say the Sivasutras: "The happiness of the fourth is possible on the differentiation of waking, dreaming and dreamless sleep;" "In the three, the fourth should be besprinkled like oil;" "Vireśa the experiencer of the triad." (Stanza 17.)

[CONTEXT.] Now the author describes how the fully enlightened acquires realisation individually in the three states.

[TEXT.] 18.— The all-pervading lord manifests, in the two states, as possessed of the supreme power in the form of the knowledge and the knowable and, in the other than those, as identical with consciousness.

(COMMENT.)— To the 'fully enlightened, the all-pervading real nature, identical with Sankara, appears, in the two states of waking and dreaming, as possessed of the supreme power which manifests itself in the form of the knowledge and the knowable at the middle stage; and in its own form as the spanda principle, at the initial and the final stages of the cognition. Therein, the fully enlightened, like Sadasiva and Isvara, envisages the whole universe as his own body. The phrase 'in the other than those' implies in the dreamless sleep and not, as some say, in the dreamless and the fourth states. Because the fourth is impertinent, as regards the subject under discussion; 'invariable in the three states.' And because the realisation of that is itself the fourth state. In the sound sleep this all-pervading principle appears to him as identical with consciousness, owing to the stoppage of the entire knowable, viz., objective world. This relates to the fully enlightened and does not follow the order of things. Because, in the latter case, the phrase 'identical with consciousness in the other than those' would be incongruous. For,

with reference to the people, the dreamless sleep is of the form of subconscious state and, with reference to Siva, even waking and dreamless sleep are identical with consciousness. Besides, it is useless as regards the topic under discussion.

The concluding portion of the first chapter beginning from this place should be very carefully examined; because, though meant to perfectly enlighten the enlightened, it has not been recognised as such by other commentators. We are not expected to write such things word after word. (Stanza 18.)

[CONTEXT.]— Now the author justifies how even the middle stage of waking etc, does not stand in the way of the enlightened.

[TEXT.] 19.— Particular emanations of spanda, which begin with qualities and whose existence is due to and based on generic span-da, never oppose the knower.

[COMMENT.]— Here, by the term qualities is meant goodness, attachment and

inertia, which have the principle of materiality for their field of glory and which take their stand in the principle of maya. As is said in the Sri Svaccbanda in connection with the arrangement of the bed-sheets of maya: "The red and the white should be known as forming the lower and the upper covers and inertia as the middle. These qualities are thus arranged."

Currents of those particular manifestations of the spanda principle, which begin from 'kala' and end with the 'earth' and which have those qualities at their head, mean such effusions as body, senses and the worlds, as the perceptions of blue and pleasure etc, and, with reference to a Yogi, as the light and the sound etc. They never oppose, viz., they never conceal the real nature, in the case of the knower, i. e. fully enlightened soul that has no future birth. Because, according to the view discussed 'in Whom established,' they take their birth from and are identical with the generic spanda principle before described and serving as their support. The power of consciousness pertaining to Paramesvara, manifesting itself at the stage of Sri Sadasiva etc, in

the form of the triad of powers, cognition, action and maya, assumes, owing to the excess of limitation, the form of goodness, activity and inertia for the performance of the play in the manner described in the Sri Pratyabhiṣṭa; "Those, which constitute the cognition, the action and the maya of the Lord with reference to things existing as His own body, form goodness, activity and inertia of the fettered." By means of this, the fully enlightened knows, always, this whole universe as presided over by that reality and as identical with the manifestation of his own conscious powers and feels merged in the spanda principle, although never putting himself in opposition to the particular spanda forms which begin with qualities. (Stanza 19.)

(CONTEXT.)-- Now is described how these fetter the unenlightened.

(TEXT.) 20.— Indeed, these, being always in readiness to conceal their own position, throw the people of unawakened intellect into the terrible ocean of the path of worldly existence, which is difficult of crossing

(COMMENT.)— These before described effusions of spanda, beginning with qualities, which are ready or which always exert themselves only in hiding their own position identical with the spanda principle, throw almost all the worldly people of un-awakened intellect—who have not recognised their own spanda reality identical with the power of the Lord, and who believe the body to be the self—and the Yogis of limited power, who mistake the life-breath etc. for the self, on the fierce and painful path of the world which is difficult to be crossed over, i.e., across which the totality of living creatures is taken with great difficulty by the adepts. As is said in the Sri Malinivijaya: "Others are called ghorataris (fierce) which, while embracing Rudra souls, throw down and down the jivas being attached only to sense objects."

The same supreme energy, which has been described before and which is identical with the spanda principle, is called the vam-esvari power, because it vomits in and out this whole universe and because it runs counter to the march of the world. The four circles

of the divinities, bearing the forms respectively of khechari, gochari, dikchari, and bhuchari and called into existence by that energy, lead the fully enlightened to the higher stages and the unenlightened to the lower and lower. The Khecharis which, as moving in the ether of knowledge, are a means to the manifestation of the temporal freedom, non-duality, omnipotence, omniscience, perfection and pervasiveness in the case of the fully enlightened, serve, while moving in the state of 'sunya-prajnata' and while in the form of cloaks, as a means to the limitation due to the association of temporality, limited activity and limited knowledge, in the case of the unenlightened. Gocharis, which move in the stages of determinative faculty, egoism and mind, whose (of stages) sphere is constituted by the ideation as denoted by the word 'gau' speech, produce determination, conceit and imagination identical, in the case of the fully enlightened, with his own self, and in the case of the laymen, with individualities. Dikcharis, moving in the ten quarters or in the ten stages of external senses, lead to the manifestation of non-duality in the case of the fully enlightened and to the duality in the

case of others. Bhucharis, which move in and are identical, being materialised, with the state of the knowable of the form of the pentad denoted by the term 'bhu,' show themselves to the fully enlightened in the form of conscious light. To others they appear as manifesting limitedness everywhere. Thus, these four circles, of the form of the limited experiencer, inner sense, the outer senses and the knowable, and identical with the particular spanda emanations beginning with qualities, throw the people of unawakened intellect, throw the worldly people and the Yogis who feel satisfied only with the manifestation of the light and the sound etc., into this world which is an evolution of particular elements. [Stanza 20.]

(CONTEXT.)— Because it is so,

(TEXT.) 21— Hence, while even in the waking state, the one, who is always in readiness to have the clear vision of the spanda principle, realises his own real nature very soon.

[COMMENT.]— Even while waking or existing in the waking state, he realises, not after long, his own real nature identical with Sankara, who is always on the alert for the

clear vision or contemplation of the spanda principle described before and to be explained later on, i. e. who is fixed always in the introspection of his inward reality, according to the way chalked out in the Bhagavadgita: "who, being ever meditative, worship me, after fixing their mind in me." Similarly his internal nature, identical with Sankara, by itself emerges before him and by this emersion the enlightened becomes fully enlightened, i. e. becomes liberated in life, through the attainment of perpetual and never vanishing inspiration. (Stanza 21.)

(CONTEXT.) The author now describes how those, these very states, offer the field, first of all, for exertion, which have been called into being by the strong and forceful reliance, which easily lead to the destruction of all other states and in which the treasure of the spanda gets opened and comes face to face with the person who is always on the alert.

(TEXT.) 22.—The spanda principle is established there in that state to which gets reduced the one who is exceedingly exasperated or the one who is exceedingly pleased or the one who is deeply

considering what 'to' do or the one running to and fro.

(COMMENT.)— As regards all the different ways and means of meditation, the Yogis, as a matter of fact, get one-pointedness, only after putting down all other functions. If, in these states of vehement wrath etc. which, by themselves and without any effort, lead to the cessation of all other functions, the Yogis, who are always on the alert for the clear vision of the spanda principle, draw themselves in, all of a sudden; then they are sure to obtain their desired objects at no distant date. And those, who are not Yogis, are like idiots in this respect.

'The immensely exasperated' suggests the one whose circle of rays is drawn in, under the potent influence of the divinity in the form of the destructive desire immediately arising either from the sight of the enemy who has recently inflicted a terrible wound or from the hearing of the enemy's heart-rending words. 'The exceedingly ecstasied' implies the one the group of whose senses is fully awakened and is, hence, energising under the influence of the divinity emerging, in the form of the gratification of the desire, just at the sight of the lotus-like face of the

long-wooded beloved. 'Thinking what to do' indicates the man who runs in fright, being all around encompassed by an inhuman and strong force, and is reduced to the state in which he feels hanging in the balance of uncertainty and who has all his sense-divinities brought to a standstill under the consciousness of uncertainty occasioned by the exhaustion of all the possible means of shelter. 'The running' denotes the person who is closely pursued by a rut elephant etc. and who, being in utter despair of life, is attentive altogether to a hasty flight under the goading of the divinity of the activity which is in full swing owing to all the other functions being drawn towards itself.

The Yogi, who is perpetually on the alert to have the clairvoyance of the spanda principle, attains to the state of the cessation of all other operations in the moods mostly akin to the above and in such as the horrible fright caused by the sight of a lion, a huge serpent etc. The spanda principle presents itself to him in that particular state of the stoppage of operations. Hence, being alive to the state of the cessation of operations, the Yogi should at once put down the feelings of anger and uncertainty

just as a tortoise contracts all its limbs and should bring into manifestation the states of ecstasy and wild retreat by the process relating to the obtainment of perfection. He should contemplate on his own spanda energy that has come to stand face to face with him. As is said in the Sri Vijnanabhairava: "That reality alone survives when a Yogi fixes his intellect in the states of love, anger, greed, infatuation, conceit and envy. He should deeply consider over the bliss that surges on the achievement of some happy object and on the seeing of a relative after a long time. The existence of Brahman is near at hand at the end of sneezing etc., in fear, in deep grief, in flight from an elephant, in curiosity and at the end of hunger etc." (Stanza, 22)

(CONTEXT.)— Now is described how the perpetually alert can get liberation-in-life identical with the permanent presence of that reality, first by introspecting in these states the spanda energy after the forecited manner and then by meditating on that energy in all states.

[TEXT.] 23—25.— Both the sun and the moon, while leaving behind by the upper path this ob-

ject of the 'world, set in the path of Susumna after taking their stand in that state of which the Yogi takes firm hold and stands fixed with this vow ' I shall certainly and necessarily do that which this reality will say to me'.
 " Then, in that great ether where the moon and the sun have disappeared, he, who acts as in the sound sleep, is indeed insentient and he, the unenveloped therein, is enlightened."

- [COMMENT.]— The Yogi vows and determines that he should give up all the externality and necessarily do that, or, that he should exclusively address himself to that which this, his nature, identical with Sankara, says to him or makes him reflect on that reality which he experienced before as being manifest and as full of intelligence and bliss. He stands fixed, after taking his basis in, or contemplating, as the end of life, the spanda state full of intelligence and bliss and previously experienced in the moods of vehement wrath etc. He gets inflexibly into the state in which all ideas have subsided and vanished."

Taking their stand in that state of his, the moon and the sun, the exhaling and inhaling breaths, both unite together in the abode of heart and simultaneously set, or subside, in the path of Susumna in the Brahmie artery by the upper path, or by the path of the upleading breath. How? Leaving the objectivity represented by the cosmic egg or deserting the microcosm presided over by Brahma the presiding deity of the Brahmie aperture, or giving up confinement to the body as far up as the upper gate. The Yogi, then on transgressing the bodily limitation, reaches to that high ether, identical with the disappearance of the entire objective existence, wherein the previously referred to moon and sun disappear totally. The Yogi, who even in that ether acts as in the dreaming and dreamless states or who still takes his stand on the stage of sunya etc. owing to slackness of his exertion and under the delusion of the spanda effusion beginning with the qualities and in the form of the khechari etc., is addressed as insentient, as the one to whom his own real nature has not manifested itself properly.

As is said by Sri Bhatta Kallata in: "Taking stand in which state of spanda,"

and in "with whom, the manifestation of his own real nature has not properly taken place, he, being deluded by the dreaming etc., is unenlightened, is concealed."

. But he, who does not even for a moment relax therein by the strength of activity and by the quickness of exertion, is addressed as enlightened, as standing identical only with the ether of consciousness on account of his being not overcome by darkness. Hence, the teacher has instructed that the Yogi should always be exertive.

—————O—————
HAPPINESS TO ALL.

—————
End of the first Chapter.

CHAPTER II



Thus, in the first chapter, the author has explained the spanda principle as identical with the real nature, as justifiable by arguments, and as recognisable along with the recognitive mark by the involutive meditation. Now, he introduces the second chapter, namely the 'rise of the innate knowledge,' consisting of the seven stanzas from "relying on that" to "granting identity with the reality of Siva." In it, as helping to reveal the universal identity with consciousness, he explains how the same spanda principle can even when adopting universality, be recognised by the evolutive meditation, just as the Yogi gets perfect enlightenment referred to before by the perpetual realisation of that reality.

The universe is twofold as pure and as impure. The first two slokas describe that the pure, in the form of mantra etc., - emanates from that reality, is identical with that and gets merged in that. The next two slokas say that the impure also is identical with that. The fifth tells that the man, who gets libera-

Connection of the first
and second chapters

Contents of the
second chapter

ted in life, is fixed in the knowledge of that reality. The last two relate how the Yoga practisers get their desired objects by the realisation of this principle.

This is the abstract [of the second chapter].

(CONTEXT.)— The author now describes how that pure aspect of the world, of the form of the mantras etc., referred to in "In Whom established this objective world, from Whom come out." is emanated from that reality, is manifest through that and gets merged in that.

(TEXT.) 1 and 2.— The incantations, on catching hold of that strength, get endued with the power of omniscience and perform their functions just as the senses of the embodied do. They, together with the mind of their practisers, get absorbed in that alone, being peaceful and purged of impurities. Hence, these incantations possess the real nature of Siva.

(COMMENT.)— Relying on, or catching hold of, that strength or the life vitality con-substantial with the spanda reality, as their ultimate support on account of identity,

the holy and worshipful mantras, such as Ananta, Vyomavyapi etc., get their full and free play by the power of their omniscience and perform their functions of creation, dissolution, concealment and benefaction in the domain of the embodied. The word 'omniscient' is used chiefly with reference to meaning and as such suggests omnipotence etc. The above idea is exemplified thus: just as the senses of the embodied operate in the manifestation of sense-objects by virtue of that strength in the manner described previously.

The Mantras get also purged of impurities and their defilement of functioning disappears on the achievement of their objects. In that self-same vitality of spanda they get absorbed, never to come into existence again, by the proper attainment of identity and lose their property of denoting particular deities. They get divested of the impurity of functioning and merge, together with the knowledge of the practisers, in that vitality of spanda. As has been said, "Have gone to the diseaseless state after gracing the aggregate of the Jivas." These mantras and their lords are possessed of the nature of the great Lord Siva and are one in sub-

stance with the generic *spanda* principle, because they emanate from that, are created by the prowess of that and get merged in that.

Why are not the senses also of the form
 Objector says. of the omniscient, if they and
 the Mantras emanate etc. equally from
 that reality?

The Lord forms the body and the sen-
 The author replies. ses individually by His
 own power of *Maya*. Where-
 as, by that of knowledge, He produces,
 out of ether, the Mantras whose essence
 lies in describing various deities. Possession
 of such attributes as omniscience etc, by
 these Mantras is quite justifiable, because,
 even at the *Mayic* stage, the Mantra, as
 descriptive of some deity, has no limitation
 in knowledge like the body and the *Purya-*
taka etc. and since it does not get degraded
 from the stage of the perceiver, according to
 the view of the *Pratyabhijna*: "The deter-
 mination 'this is a jug' manifests in the
 form of the Lord's power and never in that
 of objectivity as being beyond both the name
 and the form." This is explained at length
 in the commentary on the *Karika* of the
Sri Pratyabhijna: "On the manifestation of

the duality one in essence."

This stanza should be explained in the above manner with reference to Ananta Bhattaraka etc. who, standing on the stage of knowledge, perform creation etc.

All the Mantras, in the shape of the senses of the teachers engaged in the initiation etc., rely on and firmly catch hold of the vitality

(Second Interpretation of the stanza).

of that spanda principle and perform such functions, along with the mind of the practiser, as the procuring of deliverance and enjoyment. They rightly merge in that alone, after they lose their existence as articulate sounds and are, hence, purified. In this explanation, the phrase, 'along with the mind of the practiser,' goes with the preceding stanza.

Thus it is implied that the vitality of the spanda principle serves as the substratum of the Mantras, not only as regards the stages of emanation and absorption but also as regards that of functioning.

The gist of the whole is that, according to the Saiva School which has got ten divisions, eighteen divisions and so on, the Mantras are identical in substance with the Spanda Reality. [Stanza]. 1—2.

[CONTEXT.] — Having explained with justification that the creation, believed as pure and as of the form of the Mantras and their lords etc., is one in nature with Siva, the author now introduces summarily the esoteric view of the Sri Matasastra etc. in explaining that the impure creation of the form of Maya etc. is consubstantial with Siva.

(TEXT.) 3 and 4. — The Jiva is identical with the whole universe, because the genesis of all things is attributed to him and because he adopts the universality on account of the knowledge of the whole. Hence, there is no state, in Contemplations of the word and the meaning, which cannot be identified with Siva. The experienter stands everywhere and always in the form of the experienced.

(COMMENT.) — Because the Jiva, the perceiver, is identical with the whole, i. e., is, like Siva, of the form of the universe hence, by that reason, as regards the words and their meanings and the ideation, there is no such state, either at the beginning or in the middle or at the end, as cannot be identified with Siva. Thus everything is of

the nature of Siva. This being so, the enjoyer, as of the form of consciousness and as a perceiver, is, always and everywhere, in the stage of the diverse elements and worlds etc., standing uniformly, neither more nor less, in the form of the enjoyable or in the form of the body and blue etc. The enjoyable has no existence apart from the enjoyer.

The passage beginning with 'Jiva' and ending with 'Siva' indirectly tells that there is no real differentiation between the Jiva and Siva and, hence, there should be no idea of imperfection even in the states of body etc. The feeling of oneness in nature with Siva full of intelligence alone should prevail. As has been said in the commentary on the Sri Pratyabhijna : " There is no divergence of opinion on this point that not only those get success, who regard and worship even the body as identical with Siva and with all the thirtysix categories, but also those who regard and worship even a Jug etc. in that light." Bhatta Sri Vamana has also said : " Because a thing sensed is itself based on consciousness and because it cannot be said to exist as sensed independently of that consciousness,

the whole is the object of that consciousness. Thus one should realise one's identity with consciousness."

In reply to the query how the Jiva is identical with the whole? is said: because he is the origin, or the cause of the creation, of all things. The phrase 'sarwabhava etc.' is used with reference to its ablative significance. According to the view of the Sri Jnanagarbha hymn, "Your playful desire becomes the cause of the diversity, such as the perceiver, the perceiving, the perception and the perceptible, and that diversity disappears somewhere on your playful desire being over. Seldom does a certain man realise it in this light.", the Jiva is the source of all things because the world exists on the manifestation of consciousness. The Jiva is of the form of the whole and has all powers because the universe emanates from him. I have explained this in my comments on the second Sutra.

The latter half of the third stanza, beginning with 'knowledge of that' gives another reason why the Jiva is identical with the whole: because the identity of the Jiva with the whole is perceived owing

to the fact that the Jiva is identical with the knowledge of the whole objective world typified by blue and pleasure etc. All the necessary instructions are included in the spanda reality, because the above two stanzas refer to the occult practices and the stories, teaching the right knowledge based on such an argumentative justification as leads to the extirpation of the tree of individualism, and because the first and the last sutras refer to the great reality, the sutra beginning with 'waking etc.' to that of the Trika system and the Stanza 'catching hold of that' to the essence of all meditations. (Stanzas 3 and 4.)

[CONTEXT.] Now the author explains that the liberation is essentially the same as the realisation of this identity with the universe.

(TEXT.) 5— Or he, who possesses this sort of cognition, or he, who regards this whole universe as a play and is always united, is beyond doubt liberated in life.

(COMMENT.) — The word 'or' denotes that the form of the involutive meditation, described in the first chapter, is optional, but this realisation of identity

with the universe is essential and hard to be obtained. Hence, the meaning is as follows. Such a cognition is seldom to be had and falls to the lot of that fortunate person who has no succeeding births. He, who obtains this, regards this whole universe as a play or creates and dissolves it by the evolution and involution of his own consciousness and is always united or is a great Yogi according to the view : "Those who, being ever united, worship me with their mind fixed in me." Such a man, though living, though possessed of life-breath etc., has all the bondages burnt to ashes by the fire of knowledge and on the falling of the body he becomes *Śiva*. A man, whose character is of the above description, is free, even though living, and is never and no way fettered.

The phrase 'no doubt' suggests that the liberation by means of initiation etc. is based on the faith in the teacher and that the liberation by means of the above knowledge and conduct has for its basis the faith in one's own self. (St. 5.)

[CONTEXT]. The author, in the following two stanzas, says that this great realisation verily serves the practiser, the teacher

etc., as a means to their achievement of the desired objects.

(TEXT.) 6 and 7— This only is the manifestation, in the meditator's mind, of that object of meditation that the willing practiser gets unified with that self. This surely is the acquisition of the immortality, this surely the realisation of the self, this the liberative initiation leading to the identity with Siva.

(COMMENT.) — As referred to in the declaration "The devotee should worship Siva after becoming Siva.", this is the rise, or the manifestation, in the mind, or the consciousness, of the contemplator of the object of contemplation, either in the form of the real nature of Siva described in 'no such state, as is not Siva' or in the form of a particular deity of the Mantra leading to the attainment of particular processes, that the practiser, or the contemplator, such as the teacher etc., acquires unification, as described in 'there is no such state etc.', with that or with Siva. It is not the envisaging of some separate form, such as the five-headed etc. The attainment of

identity with that Siva is not due to a mere determination but to the deep and definite contemplative desire of becoming one with Siva identical with universal consciousness.

The sum and substance of the whole is that, because the whole universe culminates in the identity with the spanda principle, there is no such deity of the contemplated Mantra as, indeed, will not come face to face with him in whom the strong conviction 'I myself am Siva full of intelligence and happiness and my body is this universe because of my identity therewith, in the form of its consciousness.' fructifies in excluding all other desires. As has been said by my revered great grand teacher: "O Lord, what does not serve as a sacred place to the devotees in this world which visibly is identical with Thee and where does not their Mantra bear fruit?"

This alone is the acquisition of the nectar of supreme identity. The word 'alone' suggests that the practisers die unavoidably even though the ordinary nectar, having the property of temporarily invigorating the body, be obtained. Out of this consideration, the Sri Svachchanda winds up the description of the ordinary way of acquiring

nectar with "Victory over the death by time is not possible by acquiring nectar." and introduces, in terms of praise, the right way of obtaining nectar in the passage, beginning with "Or the one, established in the supreme principle, is never teased by all the forms of time." having, in the middle, "The whole should be regarded as of the form of Siva and Sakti." and ending with "He, though living, is free, who has this conviction always. Time cannot limit him who always meditates on Siva. That Yogi meditates on the state of Svachanda, and acquires equality with Svachanda through the Yoga of Svachanda, which leads him to move like Svachanda. He, becoming Svachanda, always moves freely and is independent."

This is the cognition and this is the knowledge of the self. The knowledge referred to in "The self should be known." consists in the recognition of the as self essentially identical with Siva Who is omniscient and free and does not, according to the tradition: "Those votaries of the self do not attain to the high state.", consist, as the Vedantists say, in the knowledge: "This whole is verily Purusa." This is

similarly the favour of the teacher to the self of the pupil, essential for the process of uniting him at the time of initiation. The teacher, knowing this way of obtainment, does his duty as a teacher in uniting the self of the disciple with Siva.

This is the Liberative initiation based on self-faith and granting the unity to Putraka etc. with the ultimate reality identical with Siva. As is said : " He, who, thus, knows the reality, gets doubtlessly the initiation granting deliverance without offering sesamum and ghee." Even the initiation of the sacrificer is to be treated as such. The best of the great teachers (Vasugupta) has not used the word 'alone' with reference to this initiation lest the people might grow sceptic over the sacrificial initiation.

HAPPINESS TO ALL.

END OF THE SECOND CHAPTER.

CHAPTER IV.

Connexion of the
1st, the 2nd &
the 3rd chapters

Thus, for the mani-
festation of the per-

fect enlightenment, the previous two chapters have explained the entry, into the spanda principle, which can be contemplated in both the involutive and evolutive meditations and which serves as a means of friction between the two creative poles. In this the third chapter, namely the Vibhuti Spanda, comprising nineteen stanzas, starting with the verse 'yatheccha' and ending with 'will become Lord of the circle', the author, in the first place, describes summarily how, by the long par-
tised grasp of this principle of spanda, there dawn forth the higher and the lower phases of glory. Secondly, he goes on to the definition of bondage and freedom. Thirdly and lastly, he discusses conclusively what was undertaken at the very beginning of this treatise.

The first two verses discuss the freedom as in dreaming, on the analogy of the freedom

Contents of the chapter. as in waking. The third, while dilating on its opposite, implicitly

enjoins that one should resort to perpetual exertiveness. The fourth and the fifth deal with the manifestation of the knowledge of desired objects, the sixth with the manifestation of the operative energy and subjection of hunger etc. and the seventh and the eighth respectively explain the acquisition of omniscience and the disappearance of grief. The ninth defines evolution of the nature of spanda. The tenth argues why to discard certain powers appearing as obstacles in the way of superior meditation. The inspiration of the nature of the universal identity, as explained in the second chapter, has been discussed in the eleventh. Twelfth is devoted to the description of the process leading to inspiration. The next triad sets forth the bondage and the bound. The 16th says that the spanda principle alone pervades in both the states of bondage and freedom. The author again turns to the definition of bondage as deserving of being broken asunder in the seventeenth and the eighteenth. The last, while describing the means of breaking that bondage, recapitulates the sense of the first Sutra.

(CONTEXT.) In connection with the previous statement 'cognition of the spanda principle is always possible to the perfectly enlightened.',

the instruction has been given in 'hence, one should ever be exertive.' regarding the attainment of perfect enlightenment by the ordinarily enlightened through the introspection of the spanda principle in the waking state. The passage beginning with 'which state etc.' relates to the tearing of the Yogi's veil, in the form of the dreamless state, by the skilled practice in the constant meditation on the means. Now, the author illustrates, the Yogi's glory suited to the dreaming, in order to prove the perfect enlightenment obtained through the disappearance of the condition of ordinary dreaming and dreamless states.

[TEXT.] 1 and 2.— Just as Supporter, being eagerly requested, grants to the waking and embodied the objects deep-rooted in the heart, after causing the rise of the moon and the sun, so, also in the dreaming state, does He necessarily manifest desired objects, appearing Himself always before the Yogi more manifestly in the central path (Susumna) owing to His never vanishing prayerful attitude.

(COMMENT.) — The word 'supporter', as etymologically meaning the one who holds the whole universe in himself, represents the real nature identical with Sankara.

[Explanation of 'Just as the...to heart']. Just as, when eagerly requested or propitiated, through the introspection of the internal nature, by the Yogi who is waking, or to whom his own real freedom has manifested itself in the waking state, and who is embodied or to whom the knowledge of the microcosm has revealed itself even in the embodied state, He grants the objects rooted in the heart, or grants such desired objects as the knowledge of the light, the sound etc., the rousing of the intellect and acquaintance with the obstruction of knowledge in general.

How? After causing the rise of the moon and the sun or of the cognitive and the operative energies. The operative energy fully develops all that is manifested by the cognitive power. The great Lord, on His entrance in the Yogi's body, performs the influx of particular forms of knowledge by the gradual development of the right and the left lights representing respectively the

cognition and the operation manifested by the process of radical support in the form of intelligence awakened by meditation.

So Supporter appears clearly, or
 (Explanation of 'so also in attitude'). as unenshrouded, in the central path, i. e., Susumna, of the Yogi who is fixed in the sham sleep and who has always never vanishing prayerful attitude, or is intent upon praying to God, by means of his meditation—according to the traditional views 'when sleep is not yet come, but the external objects have disappeared, that state reveals itself as supreme goddess and is to be experienced by the mind only' and 'He, who meditates, in the Brahmie aperture as well as in the heart, on the power, weak yet fat, gets the freedom in the sleeping state on his entrance in that.'—on the power of consciousness which is engaged in disgorging and swallowing and which serves as a friction between the two creative poles represented by them (disgorging and swallowing). And He [Supporter], without fail, reveals, even in the sleeping state, to the Yogi whose intellectual mirror is cleansed by the long practice in meditation, all such desired objects as the Anava, Sambhava, Sakta

inspirations and others.

This Yogi never gets subjected to insentieney in the dreamy and the dreamless states. The dreaming state suggests the dreamless state. The same phrase 'by the never-vanishing prayerful attitude' if repeated, serves as a reason for the revelation of the desired objects and means that God does not overlook the divine propitiation, of the nature of the disappearance of the Mayic defilement and obtainable by the devotional meditation on the internal nature. The great Lord of consciousness grants indeed all that is asked of Him through the service suited to the inward nature. The word 'waking' should, as an equivocal word, be explained as the one who at once is wide awake to the supreme reality and is in the waking condition. (Srs 1-2.)

[CONTEXT.] — Now is explained that, if a man be not thus concentrated, he is not entitled to be a Yogi.

(TEXT.) 3. — If otherwise, he, like an ordinary person, will always be subject to creation in the waking and the dreaming states, because the creation is free, being characterised by independence, in

the states of waking and dreaming.

(COMMENT.) — If, in the way chalked out before, Supporter be not worshipped always, then, owing to absence of the realisation of his own real nature, this Yogi will, ever and always, in both the states of waking and dreaming, be, like an ordinary person, governed by the Lord's creation which is of the nature of determining and manifesting the specific and ordinary things of the world. The sense is that this creation will throw even the Yogi, like an ordinary person, into the pit of worldly existence. As is said : "The outgoing of the creatures is due to the Lord's desire." The phrase 'being characterised by that' means that the Lord's creation is quite free and independent in manifesting things in such states as dreaming, waking, etc. (St. 3.)

(CONTEXT.) — Thus having discussed and cleared the means of uprooting the dreaming and the dreamless states for the purpose of acquiring perfect enlightenment, the author explains with illustrations the means of entrance in the spanda principle of the perfectly enlightened and instructs that the knowledge of the object desired to be known is also possible thus.

(TEXT.) 4. and 5.—Just as the same thing, as was with all the attentiveness of mind dimly perceived before, becomes Clearer when observed through the exertion of one's own power, so, on catching hold of the vitality, the thinghood becomes at once manifest in the same way, by the same reality and in the same place in which it actually exists.

(COMMENT.)— The particle 'hi' conveys the sense of 'kila' (indeed). In spite of mental attentiveness, a thing is seen dimly owing to such difficulties as distance etc. It becomes not only clear but also clearer when observed minutely through one's own visual power. So, that vitality of the spanda principle, which is found identically, in one's own real nature, with Sankara in the ultimate form of the compact mass of bliss, becomes manifest in a clearer way, soon on being observed through the effort of meditation on its unity with the internal nature. How? On catching hold, or on the merging in his own self, by the practiser, of the stage of artificial perceptivity attributed to the body etc.

Immediately on the vitality of spanda being grasped, that treasure etc., desired to be known, reveal themselves to the practiser, or the Yogi who repeatedly keeps alive the stage of artificial perceptivity attributed to body and intellect, in that place, in that position and in that ultimate form of gold etc. in which they actually exist. (Stanza, 5.)

(CONTEXT.)— Now is explained that the operative energy etc. reveal themselves through this vitality alone.

(TEXT.) 6. — Just as a feeble person addresses himself to his own duty by catching hold of that strength, so does he, who is exceedingly hungry, subdue hunger.

[COMMENT.]— An emaciated person, such as the sage whose vital elements have all become reduced, sets himself to his own task, or to the performance which is binding on him, by catching hold of the strength of spanda, or by perpetually keeping alive through the inspiration of spanda the state of perceptivity attributed to life-breath. He can by the inspiration of that vitality perform even an act hard of accomplishment. Like-

wise, the one who is terribly hungry can subdue hunger, thirst etc. by that inspiration. Subjection to pairs (heat and cold) is not possible in the case of the one who has attained to the stage of consciousness because that subjection has the force only in the stage, of life-breath etc., which got merged in that of consciousness.

(STANZA. 6.)

[CONTEXT.]—Because thus a number of such occult powers is obtained by means of that vitality in accordance with the logical method given in the previous Sutra, hence,

(TEXT) 7.—Just as omniscience etc. reveal themselves on the pervasion of the body by this principle, so they will do, anywhere and everywhere, where the Yogi takes his stand in his own real self.

[COMMENT.]— Just as the attributes, omniscience, omnipotence and the like of the form of the experience of things suited to that state, manifest themselves to the embodied on the body being pervaded by the spanda principle identical with one's own nature; so, if this embodied self take his stand in his never-vanishing self of consciousness, either through the

withdrawal of all his sense activities in the manner of contraction of limbs by a tortoise or through the process of full evolution, or if he fix his mood of meditation on that conscious self recognised by the aforesaid recognitive marks, he will, everywhere and in the totality of categories from Siva down to earth, become so, or become possessed of such attributes as omniscience, omnipotence and the like, suited to the state of Sankara. [St. 7.]

[CONTEXT.]— The author (now) says that the Yogi will get, besides the above, the following by virtue of this spanda reality.

[TEXT.] 8. —The feeling of grief is the thief of body; it proceeds from ignorance; if that ignorance disappear by Unmesa, whence can that grief exist in absence of its cause?

[COMMENT.]— The feeling of grief, which is experienced by the man believing his body to be the self, acts as a thief inasmuch as it steals away the wealth of perfect knowledge and causes the poverty in the form of limitation. Origin and existence of grief are due to ignorance or to the non-recognition of one's own real nature identical with bliss and intelligence. If

the ignorance disappear, or be uprooted, by unmesa, the real nature of which will be described later on, then whence can this grief, without ignorance which is its cause, exist? i. e., it can never exist. On the banishing of grief, the inevitable sufferings of the body, such as sickness etc., disappear and in proportion to their disappearance the real nature of the Yogi manifests itself just as the real nature of gold does when it is heated and dross disappears.

Thus the wealth of a great Yogi consists in the perpetual absence of grief taking place even in his embodied state. As has been said by Madalasa, a Yogini of the first order, when she addressed the young boys: "May you not be reduced to stupidity with regard to this your own worn-out dress, your own body, which deserves to be cast off! This your body is determined by virtuous and vicious acts and this your dress by pleasure etc."

This also is indirectly hinted at in this stanza that the Yogi, who desires limited powers, rises superior to the state of being wrinkled and grey-haired, when the whole of his body gets, as if by elixir, affected by the meditative practice. (St. 8)

(CONTEXT.)— Now in reply to the query: of what description and obtainable by what means is this unmesa which has been so frequently referred to before? the author says,

[TEXT.] 9.— That is to be known as unmesa whence the rise of another thought takes place in the mind of a man who is already engaged in one. One should introspectively know it.

[COMMENT.] — The spanda principle, identical with the fire and the moon and leading to the disappearance of all the varieties of a particular thought by the sudden subsidence of the basis thereof and by the full manifestation-of-consciousness caused by the excessive concentration of consciousness in that thought, gives rise to the unearthly manifestation in the form of the bliss of consciousness in the case of the Yogi who, according to the view: "Consciousness cannot shift to another object when it is already fixed in one invisible object. Then that conception matures exceedingly in the intermediate form." is engaged or has concentrated himself in one particular idea in which all its varieties have ceased to exist owing to the strength of the basis.

The Unmesa should be known, or recognised, in one's own self as identical with an extraordinary bliss by approaching the self through the concentration of the inartificial exertiveness in its subjective aspect only, because the objectivity has totally, in this case, vanished.

Some interpret the stanza in the following way. Unmesa is that from which the rise of the other idea suddenly takes place in the mind of a man who is already occupied with one idea relating to a particular object and which pervades both the ideas. (St.9).

(CONTEXT.)— Now the author instructs that a great Yogi should reject those particular powers which even inferior Yogis can, by their efforts, acquire and which have been roused into being by the meditation on Unmesa.

[TEXT.] 10.—From it the light, from it the sound, from it the from emanate, not long after, as a disturbance to the embodied.

[COMMENT.]— As a disturbance and as an impediment, by granting a temporary gratification in the attainment of the spanda principle, do immediately flow forth, in the case of the Yogi in whom the attribution

of I-ness to the gross and subtle forms of body has not yet vanished, from this unmesa, which is being referred to, the light, equal to that of the pupils of eyes in the middle of the eyebrows and the like and identical with the light of the general objective world, the sound, which is equal to that which is never interrupted and identical with the sound as undistinguished by the variation of meanings, the form, or the light that manifests things even in darkness, and the flavour, or the extraordinary taste experienced by the tip of the tongue. As the ancients say: "Those are regarded as disturbances in the state of meditation and as occult powers in Vyutthana."

This stanza implicitly refers to the fact that the light and the sound etc. are mere disturbances to the Yogi, mistaking the body for the self, even though he be exertive to introspect unmesa. (Stanza 10.)

[CONTEXT.]— Now is explained that the Yogi, who drowns the perceptivity of the body in this real nature of unmesa, attains to the higher stage of experiencership even in that bodied form.

(TEXT.) 11.— Why to speak much? This will come into experi-

once by itself when the Yogi stands fixed as pervading all objects as at the time of desiring to see.

(COMMENT.) — As the object desired to be seen manifests itself in its internal identity at the time of the indeterminate desire of seeing which presents itself in the form of Pasyanti, so when the Yogi stands fixed in, or never swerves from, the state of unmesa, after pervading all objects included in the categories from earth up to Siva as referred to in the treatment of the paths given in the Svachhanda and other works, or, after taking this whole universe into the consideration of identity with meditation on his own determination, i. e. "I, like Sadasiva, represent this whole universe." then that fruit, which consists in the bliss of entrance into the supreme experiencership in which the objectivity has merged and which is awakened by the unification of the entire knowable, will, by itself, be, indeed, known or be experienced by one's own consciousness. It is useless to speak much on this point. [St. 11.]

[CONTEXT]. — While winding up the description of the process of entrance, the

author brings that spanda principle, being diversified by numerous objects, to the mind of the pupil to be instructed, by saying that the entrance in the spanda principle becomes always possible to the fully enlightened who meditates on the series of means discussed at the end of the enunciation 'Cognition of that is always available.'

(TEXT.) 12.— The Yogi should always be exceedingly on the alert, after observing the whole universe of objectivity with cognition. He should establish the whole in one place and then he will not be troubled by another.

COMMENT.— The yogi should always, i. e. at the beginning, in the middle and at the end of consciousness in the waking, the dreaming and the dreamless states, be on the alert, or should resort to full enlightenment, with the divine vision of the basis of spanda principle fully awakened. How? By observing or by thinking over, according to the view described in: 'Hence there is no such state in all the ideas relating to the word and the meaning as cannot be identified with Siva.' the whole range of objects such as blue and pleasure etc. with the help of

cognition or with the help of external manifestation.

He should regard this whole as established in one real nature as creative and as identical with Sankara or he should know this as identical with that real nature in both the states of involution and evolution. It also is implied that he should regard even the intermediate state as identical with the materialisation of the bliss of consciousness by the firmness of the basis in the first and the last stages.

Thus he will not be troubled by anything else because his own self is admitted to be present in the whole. As has been said by the author of the Sri Pratyabhijna: "Whence can, in the world filled with his own party, there be a fear to this ever-happy Yogi who without any doubt, O Lord, regards this whole universe of objects as Thy body?" (Stanza 12.)

(CONTEXT). The author now defines the fetters and the fettered, entertaining a doubt: who is the troubler and who the troubled referred to in 'Then he will not be troubled by any one else' because the whole universe is said to be identical with Siva?

(TEXT.) 13.— He (the real nature) is regarded as the fettered when, being shorn of his own glory by Kala, he gets reduced to the state of being enjoyed by the group-of-Powers which proceeds from the universe of sound.

COMMENT.—This real nature or Sankara, of the form of light, who has so often been described here, is proclaimed in all the revelations under such titles as Spanda, Lalita, Isvara, and others. He is free, is always engaged in performing the fivefold act and is found always in union with His power according to the view of the Sri Svachchanda Sastra: "This Lord, as being the cause of the universe thus established, performs creation, maintenance, dissolution, concealment and assimilation."

His eternal power of freedom is known in different places under such numerous designations "as perfect egoity, supreme, Matsyodari, the great being, energy, wave, essence, heart, Bhairavi, goddess, flame etc. Appearing as the mistress of the whole alphabet from 'a' to 'ksha' encased, as it were, in the casket of the transcendental principle and the unobstruc-

ted energy, appearing in contemplation as free from gradation, although presenting itself in the form of a series of all such processes as creation, dissolution etc. pervaded by the circle-of-all-powers which is identical with the manifestation of the six paths representing the endless variety of the word and the meaning, appearing as the great ever-sounding and unutterable Mantra and appearing as forming the vitality of the whole, the supreme egoity of this real nature of Sankara constitutes the highest stage of utterance.

The same supreme egoity of God is, as manifesting in its own self the activity of the various objects of this vast universe, referred to here under the title of spanda, according to its derivative sense of quickening. So long as God desires to effect, in the play of mystifying His own real nature, the piecemeal manifestation, on His own background, of His own Self beautified by the supreme energy variegated by the numerous powers of the universe; this, His one undifferentiated energy of thinking, reduces itself into the form of the volitional power and later on into those of cognition and action. As such, it manifests itself as

twofold according to the division of seed and matrix suggestive of Siva and Sakti respectively. It also appears as ninefold and as fiftyfold according to the division of classes [letter-groups] and Kalas [letters] respectively. It brings about the performance of the divine fivefold act, while appearing in several forms of the goddess of consciousness such as Aghora, Ghora and Ghoratara.

As has been said in the following passages of the *Malinivijayottara*: "That goddess, who has been described as the inseparable power of the world's supporter, reduces herself into the form of volition when He wishes to create. Listen how she, though one, gets diversified. That power is described as the cognitive one, which in this world causes the determinate knowledge 'this knowable is thus and not otherwise.' She is known by the name of activity when she accomplishes that thing just after she has turned herself to the world of objectivity with the determination 'let this whole be thus.' This goddess, though thus appearing in two forms only, assumes endless forms, like a desire-granting gem, according to the condition of objects. Then she at once gets

into the state of maternity and becomes differentiated as twofold, ninefold and fiftyfold under the name of the Malini. She appears twofold according to the division of seed and matrix. The vowels represent the seed and the consonants beginning with 'ka' the matrix. She appears ninefold according to the class division. And according to the division into individual letters, she is aglow with fifty rays. Of the two the seed is called Siva and the matrix Sakti. The octave of classes is to be known as beginning in order with Aghora. The same octave according to the division of Sakti represents that of Mahesvari etc.

O beautiful-faced One, the great Lord has made this Malini fiftyfold as descriptive of Rudras of that number as well as Saktis of that number. Those are called Apra and Ghoratari who, while embracing the Rudra souls, throw down and down the souls which are attached to sense-objects only. Those are Ghora and Parapara who cause, just as before, the attachment with the fruit of actions of mixed character and who, as such, block the path to liberation. The knowers of reality call those powers of Siva, Aghora and Para who grant

the fruit of the state of Siva to the creatures just as before."

He, the same real nature, identical with Sankara, is regarded as, or is said in the revelations to be, the fettered when He is reduced to the State of being enjoyed by, or of being a slave to, Siva and the class of divinities such as Brahmi etc. represented by the nine classes proceeding from the universe of [sounds]. The reason is given through the medium of a qualifying phrase 'being shorn of the glory by Kala' to remove the objection: how the experiencer, great Lord, got reduced to such a condition. Kala denotes the power of Maya inasmuch as the word Kala means the one which throws out or limits in extent. He stands with His supremacy hidden by His own Maya when divested of the glory by that Kala.

Kala-vilupta-vibhavaḥ means the one whose glory is obliterated, or whose attributes of perfection and activity are concealed, by Kala, viz. the power which evolves the limited activity, and by the sheath in the form of limited activity, limited knowledge, time, fate, and attachment as typified by Kala. The same phrase is used

Second Interpretation
of the phrase 'Kala-
vilupta-vibhavaḥ'

as a reply to 'Even granting this, how has He been brought down to the state of slavery to the group of powers?' As such, the phrase means: because He does not take rest even for a moment in His own real nature, being shorn of glory or being, as if, led and re-led into the moods of pleasure and grief etc. by Kalas, representing either the presiding deities of the groups of letters such as Brahmi etc. or those of the individual letters, such as are prescribed in the Malinivijaya. Under the pressure, as it were, of impressions of gross and subtle words associated with a chain of such definite and indefinite cognitions as 'am attached, am limited, may do something, this I take and this I reject.'

Hence, He, being of the above nature, is said to be a Pasu or the one enslaved by the group of powers. He appears as if partially shorn of the glory or as if contracted by Kala or non-revelation. In fact, the Pasu's real nature, as identical with Siva, has gone nowhere, because, in absence of that, his existence cannot manifest. He cannot meditate on His own real self on having been shorn of the glory by Kala or by the words and cognitions appearing

limited in the aforesaid way.

(CONTEXT.)— Now the author analyses how the fettered is made such and how he is put to troubles by the cognitive power when limited.

(TEXT.) 14.— Origination of the cognitions of the fettered marks the disappearance of the bliss of supreme immortality. By that he loses his own independence. That origination has its object in sense objects.

(COMMENT.) The same origination, smacking of dissolution, in the fettered, of ideas or cognitions whether pertaining to the world or to the Sastras or to the individual objects associated with the former, marks the disappearance, or the subsidence, of the flow of the bliss of the supreme immortality or of the conscious being. The state of supreme consciousness seems, as it were, to be absent on account of its being not contemplated, even though it exists when the cognition of individual objects takes place. Hence, it has been said so. By this origination of cognitions, this fettered soul loses independence or becomes dependent on that principle as is said in the Sri Sivasutra:

"Cognition is the bondage." The revered Vyasa Muni also says: "In childhood he is dependent on parents." Madalasa also refers to the same idea in "Do not indulge too much in your association with the materiality by references to father, child, mother, beloved, mine and not-mine."

The origination of cognitions takes place through quick and slow operations in general in the sphere of different objects of knowledge. The meaning is that, so long as this cognition of different individual objects is going, the man is fettered and that, when the whole of objectivity is, by the way explained before, realised as identical with his own self through the fixed knowledge, he is liberated in life. As has been said in the passage: "Or the one etc." Thus there is no disagreement between the previous passage 'there is no such state etc.' and the present 'the Origination in the fettered of the cognitions etc.' (Stanza 14.)

(CONTEXT) — The author now removes the objection: if the origination of cognitions in the fettered represents the disappearance of the bliss of supreme immortality, then how it is said that he becomes a slave to

the group of powers.

(TEXT.) 15.— Powers are always in readiness to conceal the real nature from the fettered, because the origination of cognitions is not possible without the association of words.

[COMMENT.]— The particle 'cha' develops the sense of doubt and introduces another statement to nullify that doubt. The powers explained hereto are ever in readiness to conceal the real nature identical with Siva from the fettered or to serve as a means in not allowing him to properly meditate on this real nature standing as the ultimate basis. So long as the fettered does not get recognition of his own real nature identical with the bliss of supreme immortality, these powers keep themselves in readiness to hide the real nature. Because the origination of cognitions, or the flow of knowledge both definite and indefinite, cannot, in the case of the fettered, take place without the association of words either in their subtle and suppressed form, such as 'I know this' or in their gross.

Thus, even the lower creatures possess

the thinking power involved in the use of sounds, such as that of inward affirmation by means of the nod of the head. Otherwise, the child cannot, properly speaking, catch, for the first time, the conventionalities, because it is devoid of the power of thinking with regard to pros and cons. Ideation is known to all through self-experience as based on association with the gross words. (Stanza 15.)

(CONTEXT.)— While completing the sense given in the three preceding stanzas and while strengthening again the previously referred to identity of this vast objectivity with the generic spanda principle, the author defines in the following the emancipation and the bondage as identical with the realisation and the non-realisation of that principle.

[TEXT.] 16.— That this operative energy of Siva, existing in the fettered, is a blinder & the same, when realised as forming a path to the reality, secures the supreme power.

(COMMENT.)— This active power is referred to by the antecedent 'that' because it is described in the three preceding stanzas and by the demonstrative adjective 'this'

because it manifests in the form of the objectivity. It belongs to Siva identical with consciousness and the real nature. It represents the *spanda* principle, is the supreme mistress and is called the power of activity as creating the endless varieties of the universe. As existing, according to the way before discussed, in Siva assuming, Himself, the stage of the fettered and as anointing Him, appearing as identical with the life-breath and the *Puryastaka*, with a drop-of-the-egoity in the form of the limited activity, it becomes a binder. Because it causes the botheration of acceptance and rejection and because it conceals the real nature when not realised in the above manner.

When the same power of activity is realised by the Yogi as identical with the way to the reality of Siva or with the supreme power which, according to the view of the *Sri Vijnana Bhattaraka*: "(When a man attains) the realisation of non-isolation through his entrance into the state of *Sakti*, then he becomes of the form of Siva. This *Sakti* of Siva is here called *Mukha* (the face or the gate leading to unification with Siva)." is the means to the

attainment of the end; or when he, even in the flow of definite and indefinite ideas, looks upon this whole objectivity as a part of his own self identical with Siva, then it will secure him the supreme power identical with the supreme bliss. (Stanza 16.)

[TEXT.] 17 and 18.— (The fettered), being bound up with Puryastaka, of the form of the rise of sense objects and operating through the mind, egoism and the determinative faculty, assumes dependence and experiences, as an enjoyment, the origination of cognitions issuing from that Puryastaka. He undergoes the cycle of birth and death on account of that Puryastaka. We will explain later on what causes the disappearance of the worldly existence of the fettered.

(COMMENT.)— He experiences the fruit proceeding from Puryastaka. Because perception etc. take place in cognitions, hence, this fettered is dependent and is thrown hither and thither at every step by such goddesses as Brahmi etc. through the association of words. He is not self-dependent like the fully enlightened.

Due to the existence of the same Puryastaka, the various effects of his actions are again and again awakened and he undergoes cycles of birth and death or assumes and gives up bodies fit for the experiencing of particular fruits. We will immediately describe the cause, or the easy means, of the destruction, or the total dissolution, through the annihilation of the impurity of Puryastaka, of the worldly existence which he gets from Puryastaka when being bound up with that. The author has himself described that easy means in this treatise.

The use of the present tense conveys here the sense of futurity according to the *Sūtra of Panini*: "The present tense is optionally used to denote the near future." [St. 18.]

(CONTEXT.)— While supporting the above, the author recapitulates the sense of the first *Sūtra*.

(TEXT) 19.— But when he gets established in the one principle, then he regulates dissolution and origination of that Puryastaka and gets sublimated into the supreme experiencership. Then he

also becomes the lord of the circle.

(COMMENT.)— When the fettered meditates upon the previously described processes of entrance in the supreme principle and becomes thereby properly and inflexibly merged in, or identical with, that spanda principle or supreme egoity, then, by means of involutive and evolutive meditations, he controls absorption and emanation, or brings about involution and evolution, from his own real nature identical with Sankara, of the Puryastaka described in the preceding Sutra or of the universe through the Puryastaka. He gets also sublimated into the supreme experiencership or catches hold, by the process of recognition, of the already existing supreme experiencership by getting the collective experience of all the categories from earth up to Siva. Then he will become the lord of the circle of powers or of the mass of his own rays described in the first Sutra. He will in short, even in his embodied existence, attain to the state of Mahesvara.

The glorious teacher Vasugupta brings out the importance of this Sastra as forming the essence of the great reality,

which he has described at the beginning
and the end of this treatise, and as
towering, thereby, over the whole of the
secret doctrines regarding the Saivaism.

—0—
HAPPINESS TO ALL!

—0—
End of the third chapter.

CHAPTER IV.

0

(CONTEXT.)—In the conclusion of the present treatise the author, by the use of equivocal terminology, panegyrises the supreme state of spanda as well as the eloquent power of his own teacher.

(TEXT) 1.— I offer my homage to that wonderful speech of my teacher, serving as a boat in going across the fathomless ocean of doubts, and full of such words as express many an interesting idea.

(COMMENT.)— I offer my homage to, or find entrance into, that uncommon Guru-bharati which is superior to all and which is of the form of unearthly bliss; or I address that speech, through my exertion, which is greeting me, as it were, on account of its manifestation in all states and which enables a man to be fixed in the contemplation of his own reality.

The phrase 'Guru-bharati' may mean that supreme speech which acts as a teacher, being according to the view "The Sakti of Siva is here called the face." the cause of the

attainment of the state of Siva. It may mean that supreme speech which, as embracing all the subsequent forms such as Pasyanti etc., is fittingly great.

The Guru-bharati seems, as it were, to be a boat in crossing the expansive ocean of various doubts. The ocean of doubts is originally identical with the uncertainty, or the lack of the determinate knowledge regarding supreme egoity, and is fathomless or, difficult of being crossed over. The metaphor of navigation is applicable in both the senses of Guru-bharati. It has for its ultimate object, or the ultimate resting place, various forms of bliss or it has various meanings and words put in an interesting arrangement.

[St. 1.]

(CONTEXT.) — While exhorting the seekers and while evoking their confidence in this Sastra by putting in his own name as significant of well-established glory, the author in the following stanza describes the great fruit which this Sastra yields when kept secret.

(TEXT) 2.— This wealth of knowledge always leads, as it did Vasugupta, to welfare all the people, who have with certainty

enshrined this wealth, difficult of obtainment, in the cave of their hearts when obtained.

. (COMMENT.)— Just as the knowledge given in this treatise led its teacher, Vasugupta by name, to his welfare, after this knowledge, difficult of acquisition and regarded as the highest wealth on account of its being a means to the attainment of all objects of human life, was obtained from, or was found on, the rock as the essence of Sankara's instruction in a dream, so does this always lead all the people in general, as there is no limitation of rules governing the reciprocity, to their unification with the real nature identical with Sankara, when they enshrine this wealth of knowledge in the deep recesses of the cave of their heart, and when they conceal it from the unfit and make it their own by fixed realisation.

The phrase 'Hridgubhantakritanihitoh' means the one who has positively treasured up (the wealth of knowledge) in the heart which is identical with light and reflection and which, therefore, is treated as a cave due to its accommodation of the whole universe. (St. 2)

Although the counting is not possible of the commentaries on this Sastra and altho-

ugh the intelligent people are mostly indifferent by nature, yet those few critics are sure to know the special merit of my commentary, who, being, as it were, the swans of intelligence, are keen enough to detect the essence.

(verse 1.)

My teacher did not like to be bracketed with the common herd of other numerous commentators, and hence, did not comment on the Spanda Sastra.

I have before given a summary statement of the chief differences in the spanda-sandoha and to-day, because of the fervent prayer of my own pupil Sura who feels glorified by the inspiration of Rudra Sakti and who has become one with Siva, I, Ksemaraja, explain that Sastra through the help of the great instruction of my own teacher. (verses, 2. 3. 4.)

Those are not qualified for the study of this Sastra, who have not acquired the intelligence purified by instruction from the right sort of teachers, whose doubts are not cleared up by the secret philosophy of the sacred teachings of the Saivism and who, being tender of intellect, have not previously tasted the nectar of the Sri Pratyabhijna. This may be properly digested by the high-minded.

[verse 5.]

This supreme energy of consciousness exults in all glory as the abode of the unique and ever-manifest bliss. It represents the expansive emanation of paths from Siva to earth and is diversified by the manifestation of various states of creation, maintenance and absorption. A drop of its current stands in the form of this universe.
[verse 6.]

Here ends the Sri Spandanirnaya, the work of Sri Kumaraja, pupil of Mahamaheshvaracharya Srirnad Abhinavaguptanatha, great grand pupil of the author of the Sri pratyabhijna.

HAPPINESS TO ALL !



CORRIGENDA

—0—

Page	Line	For	Read
४	१	शुद्धाद्युद्धरूपा मातृ	शुद्धाद्युद्धरूपमातृ
२३	७	तन्मूल	तन्मूल
२७	१	असदेवेदम	असदेवेदम
२८	२	विशेष्य	विशेष्य
३०	४	मेरे	मेरे
३०	१३	ग्राहित्वमु	ग्राहित्वमिष्यु
३३	१३	सुप्रबुद्धप्रबुद्ध	सुप्रबुद्धप्रबुद्ध
३४	६	परस्याम	परस्य प्र
३४	१३	वृत्तौ । मह... रपपेक्ष्य	वृत्तौ मह... रपनपेक्ष्य
३६	८	नित्यमन्दाः	निःस्यमन्दाः
४०	१	व्युक्तो	व्युक्ता
४६	३	न विसृष्टा	नाविसृष्टा
४७	१३	समुद्रपात	समुद्रवः
५८	४	स्वप्रबुद्धतायै	सुप्रबुद्धतायै
६१	१	सर्वकेशानां	सर्वकेशानां
६६	२	त्येष	त्येष
६६	११	वाक	वाचक
७३	६	संप्रचरमहे	संप्रचरमहे
७	१७	system	system is
६	८—९	rise & dissolution	dissolution & rise
८	१८	Her	her
७	१०	introspection	introspection
११	७	appearing	appearing
१५	१	nature to	nature from
१७	१६—१६	whose	Whose
१७	४	inside	inside.
१७	१३	Bahubrihi	Bahubrihi

19	19	'In whom'	'In whom etc.'
19	22	cognisable	cognisable
20	6	creation	creation of
20	13	existing	existing
21	18	potentially	potentially
22	3	partical	particle
22	11	separte	separate
26	16—17	eternally	eternally
28	13	principle	principle,
32	18	who is	who am
33	8	developes	develops
33	21	impressions	impressions
38	11	vijnanam	vijnanam
40	11	venerable	venerable
44	22	highhest	highest
48	12	pefection,	perfection,
48	13	paramesvara	Paramesvara
51	27	existence	existence
53	28	look	looks
55	3	insentiency	sentiency
59	1	is	are
62	18	inartificial	artificial
69	8	invariable	invariable
73	4	dreamless	dreaming
89	2	created	sustained
90	7	senses	auxiliaries
98	22	as self	self as
100	6	evolutive	evolutive
100	13—14	practised	practised
102	27	His	his
104	4	appeares	appears
107	3	o	of
108	17	woh	who
113	21	from	form
115	1	experionce	experience
118	6	form	from
120	13	supporter	Supporter
123	11—12	Malinivijaya. Under	Malinivijaya, under